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UNITED STATES OF AMERICA

MEMOIR

OF THE

REV. JOSEPH W. BARR,

LATE MISSIONARY

UNDER THE DIRECTION OF THE

WESTERN FOREIGN MISSIONARY SOCIETY,

WHO DIED AT RICHMOND, VA., OCTOBER 28, 1832, WHEN ON THE EVE OF HIS EMBARKATION FOR WESTERN AFRICA.

COMPILED BY E. P. SWIFT,
Corresponding Secretary of the Society.

"You have lost his life—lose not his death."
JAY, *as quoted by the father of Mr. Barr.*

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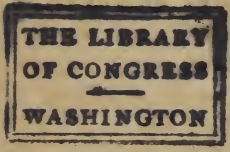

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As this work is published for and under the sanction of the Executive Committee of the Western Foreign Missionary Society, the profits arising from the sale of it will be appropriated to the African Mission.

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TO THE READER.

The mournful event to which this little volume owes its existence, was as extraordinary in the history of modern missions, as the feeling of public sorrow, and christian sympathy which it produced was deep and universal. To a young Society, just commencing its operations, and intending to commence them with an enterprise as urgent and important as it was eventful and dangerous, the Lord of the harvest had given two youthful soldiers of the cross, apparently possessing in an eminent degree the qualifications requisite for such an undertaking. Every preparation for their embarkation for Africa had been made; the parting scene with beloved relatives and friends had passed,—and a few hours was to have borne them from their native shores. While thus waiting the moment of departure, a pestilential disease seizes upon the halest and healthiest of the two, and after a few brief struggles of his vigorous constitution with the terrific malady, he who had longed to suffer and to die for Christ beneath the burning sun of Africa, sinks in death, amidst the kind attentions of Christians, and ere he is permitted to enter upon his self-denying course. A thousand hearts which had already throbbed with gratitude and delight, in anticipation of the results of so heroic and so humane an enterprise, are struck with astonishment, as he falls, and while the eye of deep amazement fastens upon the survivor, as *alone* he sets forward on the eventful expedition, the solemn knell of death sounds long, and in tones of deep mournfulness, and monitory import, to the utmost limits of the Presbyterian church. The grave seldom closes upon a man who possessed higher qualifications for a missionary to the heathen; or one who is among his particular acquaintances more sincerely and deservedly esteemed.

The life a young man, whose habits have been uniform, and whose years have been passed in the retired and quiet scenes of home, can be expected, at the period when his education is just finished, to present few striking incidents, and few strong points of char-

acter. The following Memoir, if perused under the impression of this obvious truth, will not, it is hoped, prove an uninteresting book. It contains an Introduction, by the Rev. Dr. Alexander, in which the subject of Missions is presented in as strong and convincing a form as we recollect ever to have seen it. We would commend this article to the prayerful and earnest attention of all who sincerely desire to know their duty in reference to the heathen.

The account of Mr. Barr which follows, is chiefly composed of materials furnished by his venerable father, and these consisting principally of extracts from his own letters: with such notices as were furnished by those who best knew him. It has been thought proper to incorporate with this part of the work a brief historical view of the origin and plans of the Society, of which Mr. Barr was one of the first Missionaries.

The Discourse of the Rev. Dr. Miller, delivered in the Seminary at Princeton, on the occasion of his death, which next follows, is one of the happiest specimens of that kind of preaching which consists in a judicious, seasonable, affectionate, and solemn application of the dispensations of heaven to the practical purposes of life.

The Appendix to this little volume, besides two or three Notes, contains a selection from some of Mr. Barr's letters. A very considerable proportion of those which have been furnished, seemed to have nearly equal claims to a place in this work; and as a large number of them were received at too late a period to admit of making any other arrangement, they are published in the order of their dates. The article of the Appendix under note A. had not come to hand when the compiler was obliged to leave home on the business of the society, and it is therefore inserted without a perusal, to see how far it records facts which may have been previously anticipated. If it should please the Holy One of Israel to bless the book to the edification and improvement of the reader, and to any increase of compassion for the perishing heathen, our labor will not have been in vain. COMPILER.

Pittsburgh, March, 1833.

INTRODUCTORY DISCOURSE

BY

ARCHIBALD ALEXANDER, D. D.
Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton.

—

That the last command of the risen Saviour imposes an obligation on the ministry, and on the church now existing on earth, is too plain to need much confirmation or illustration. To suppose that this command was restricted to the apostles, to whom it was at first addressed, would be to suppose, that Christ gave them a command which could not possibly be executed; for in the short period of their lives, upon earth, they could not have transiently visited all the nations of the world, much less have made them disciples by instructing them in the Christian religion. And to suppose that this commission does not remain in full force, in every age, until the work is accomplished, would be to entertain the absurd opinion, that the conversion of the world, which was so dear to the Saviour when he sent out his apostles, has since become indifferent to him; and if he does not command it any longer, it cannot be the duty of any to undertake it. But if the object is still precious in his sight, and must be accomplished, on whom does it devolve, but on the church and ministry? And how can it be accomplished unless men are found willing to "go into all the world to" preach the gospel? And how can they preach except they be sent?

Again, let the ministers of the gospel ask themselves, by what authority they exercise the sacred office? Are they not obliged to trace it up to this very commission? Now, if they are acting under this commission, they can never evade the obligation to "go and teach all nations." All, therefore, who assume the sacred office, incur the solemn responsibility of aiding with their best efforts, the execution of this work.

It might seem to be an objection to this application of our Saviour's command, that it would require every preacher of the gospel to become a foreign missionary. Well, unless he can satisfy his conscience that he can better serve the cause of his Master at home, the inference must be admitted. This leads me to remark, that no principle of Christian duty is more undoubted than this, that every disciple of Christ is under obligations to go any where, or do any work, which will most effectually subserve the interests of his kingdom. And of course, every minister is bound to go wherever he is persuaded his labors can be most serviceable in promoting this great cause. There is not one of the whole number who is exempt from the obligation to go to the remotest corner of the earth, if by so doing, he can be more useful in the conversion of the world, than by remaining at home. And, perhaps, there are many now remaining at ease in Zion, who ought to be laboring among the heathen, in some foreign land. This subject has not received from ministers that solemn and impartial consideration, which its importance demands; otherwise, we should not find so many ministers stationed where they are but little needed, and

occupied with concerns which have no direct relation to the Redeemer's kingdom; and we should not have forced upon us, the painful reflection that "all seek their own, not the things which are Jesus Christ's." But it is not intended, that all should actually go abroad to preach the gospel. There are some who cannot be spared from the important stations which they now fill in the church at home. There have been men, too, whose labors at home have been as self-denying as those of any foreign missionary; and such men as Mills, Worcester, Evarts, and Cornelius, more effectually promoted the conversion of the heathen, by laboring with the churches in this land, to induce them to aid the cause, than if they had actually gone to foreign lands. And the same is true of Fuller, Rane, Orme, Bogue, and Scott, in England. Others are prevented by Providential hindrances, which clearly indicate the will of Heaven, in regard to them. And it cannot be denied, that there are some who may fill some vacancy at home with advantage, who are not fitted for foreign service. Besides, we must beware of thinking that those who are faithfully employed in the vineyard at home, are not doing a work as acceptable to their Lord, as those who go to the distant heathen. "Feed my sheep"—"Feed my lambs,"—are as really the commands of a risen Saviour, as "go teach all nations"—"Preach the gospel to every creature." So, in the apostles' days, each church had its presbyters, whose ministerial duties were circumscribed within the limits of the society which they served. And now, when a nation is converted to Christ, teachers must remain with

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the newly made disciples, to instruct them more particularly, in all the doctrines and precepts of the gospel. As if an army should be directed by their sovereign, to conquer and take possession of a country, when a province was subdued, while part of the army marched onward to complete the conquest, it would be necessary for another part to garrison the strong places, and to retain under their power, the people already subjugated. All ministers should feel that they are soldiers belonging to one and the same army of the Captain of salvation; and all equally bound to obey his high commands, to fight the battles of the Lord, at home or abroad; to go on a forlorn hope, to besiege some strong citadel of the enemy; or to exercise a watch over those already reduced to subjection.

Since, then, there is but one leader—one army—and one service,—the only inquiry of importance, for every man, is, "Am I in my allotted place? Have I the command of my Lord for occupying the station which I am in?" All ministers and all candidates for the ministry, ought to ponder on this subject with unceasing solicitude and prayer. In order to determine where Christ would have us to labor, we ought to consider in what manner the laborers in the field are distributed. Is the number among the heathen as great as it should be, considering the multitude of unconverted pagans? or is it disproportionably small? That the latter is still the fact, no reflecting man can doubt. Then, there are ministers at home, who ought to be among the heathen. There are men, who, when the Lord by his Providence has commanded them to

go to Nineveh and prophesy there, have turned their faces another way. But they cannot prosper. Dark storms and overwhelming waves will encompass them, until their feet get into the right path.

I do not stop to answer the objections which are still heard against foreign missions, from one and another; as that we have heathen enough at home, to give full employment to all our preachers; that by sending our zealous and enterprising young men to the heathen, we are weakening and injuring the churches at home; for these objections would have been just as valid against the apostles' leaving Judea, the land of their nativity. There was in that country work enough for many more than twelve men. Jerusalem alone could have found them occupation; but what would have become of their high commission, to convert the world?

The Christian church, which is founded in benevolence, has yet an important lesson to learn, in relation to Christ's ministers. Any particular branch of the church ought to be willing to relinquish the most useful and beloved pastor, with cheerfulness, if there is good reason to think, that he can be more useful in another place. And when hundreds of millions of perishing heathen, by their necessities, are perpetually sending forth the cry, "come over and help us," shall we proceed upon the mere selfish calculations of personal interest? Piety forbids it. When ministers themselves shall be less under the influence of personal and worldly motives, in selecting their field of labor, we may hope that the churches will learn that the benefit of the

whole and not any small part, should govern them in all their conduct.

Besides, the inquiry, whether ministers have all performed their duty in relation to foreign missions, there is yet another interesting subject for our consideration, in which most of us have a deep interest. It is, whether those ministers who feel it to be their duty to labor in the churches at home, have done all that was in their power to aid and encourage those who have gone to the heathen. Here, I think, there is cause of self-condemnation, which we must all acknowledge. We have not, in this respect, done our duty. We have not, as we ought, remembered those dear men, who are cut off from all the privileges of civilized society, with sufficient frequency, tenderness, and earnestness, at the throne of grace. We have not exerted ourselves, half as much as we might have done, to awaken a missionary spirit among the people committed to our charge. Indeed, we must all confess, that this spirit has not glowed with sufficient warmth, in our own bosoms. We have not compassionated the wretched condition of our brethren of the human family, as that divine commandment requires, which says, "Thou shalt love thy neighbor as thyself." Verily, we of the ministry have, on this subject, much cause for confusion of face, and contrition of heart, when we consider what Christ has done or suffered for us, and how little we have done and suffered for Him, and for the salvation of those for whom he died.

But ministers are not the only persons who are concerned in this subject. The whole

church is loaded with a heavy responsibility, as it relates to the conversion of the world. Ministers, indeed, must execute the work, so far as preaching the gospel and administering the sacraments are concerned; but the support of missionaries must come from the people. The churches must come to feel, that the promotion of this object was one of the principal reasons of their organization. They must be brought to consider this, the most important work in which they can be engaged upon earth; and they must learn to esteem it a privilege, to give of their worldly substance to advance the Redeemer's kingdom. The time will come, when men will be covetous of gain, not that they may consume it on their lusts, but that they may cast it into the treasury of the Lord. Labor and watching, and privations and sacrifices, will be rendered not only tolerable, but sweet, by the powerful influence of the love of Christ. Love can make the heaviest burden light; the most galling yoke, easy. The people, instead of being losers by the diffusion of a missionary spirit, will have their enjoyments refined and multiplied, manifold. And the effect of this spirit on Christians will be most felicitous. It will make them be of one heart and one mind, and will bind them together in bonds so gentle, that they will be rendered incapable of biting and devouring one another, any more.

And here I must be permitted to express my regret, that the Presbyterian church, which is not exceeded by any other denomination, in the means of usefulness, has, in so small a degree,

entered into the missionary operations of the day. In many large sections of our extended denomination, the attention of the people scarcely begins to be awakened to this subject. The intelligence has scarcely reached some of our churches, that the Lord has been carrying on a glorious work in the world, and has caused the light of the gospel to shine on dark regions which were never before visited by these celestial rays. What can be done to call forth the energies of these professed disciples of Jesus? How can this numerous corps of the enlisted host of God, now so far in the rear, be brought forward to take their place in the front of the battle? This has been a subject of deep solicitude with many; and THE WESTERN SOCIETY FOR FOREIGN MISSIONS, owes its existence to no other cause. It has not arisen from any feeling of jealousy or dissatisfaction towards the American Board of Foreign Missions, whose wise, extensive, and energetic plans, have secured for it a reputation which never can be tarnished; but it was perceived, that, owing to the location of this board, and the peculiar habits and views of many of our churches, they could never be brought to lend to the cause of missions, that aid and encouragement which they are well able to afford. It was, therefore, deemed expedient, and even necessary, to institute a society for conducting foreign missions, within the limits of the Presbyterian church, and under the control of her judicatories. And it was, moreover, judged to be most proper, to locate this institution in that section of country, where the people, generally, are most ardent in their attachment to

the order and government of the Presbyterian church, and least disposed to unite with other ecclesiastical bodies in plans for the advancement of the Redeemer's kingdom. Indeed, the idea of a western missionary society, originated with the members of the Synod of Pittsburgh, who are the best qualified to judge of the necessity that exists for such an institution, to draw forth the resources, and enlist the pious energies of the churches, in that region. Whether it was wise to enter on this enterprise, in the present state of our church, is a point on which there will be different opinions; and it is a question which I do not wish, at present, to discuss; but as the step has been taken, and a new missionary society has been actually formed, under favorable auspices, I cannot hesitate in believing, that they ought to go forward with zeal and alacrity; and to exert themselves to the utmost, to awaken a missionary spirit in all the region round about them; and in other places, also, where the churches have remained inactive, on this most interesting subject. If, as we believe, the Presbyterian church, in her doctrines and ecclesiastical order, is nearer to the apostolical model, than any other denomination, she ought undoubtedly to go before all others in her zeal and efforts to bring the whole world under the dominion of Christ.

I do not agree in opinion with those who think, that all missionary operations should be under the management of one society. When the transactions of a particular board become multifarious and complicated, it will always be the consequence, that some stations will be ne-

glected, and some concerns imperfectly attended to: and this opinion is not merely the result of theory, but is sanctioned by the mature experience of the Baptist missionaries in India, who have had as good an opportunity of judging correctly as any men living. It would, therefore, give me no uneasiness to learn, that the churches in our connection, in the Southern states, had resolved to institute a society for foreign missions. The only strong objection to having more societies than one operating within the limits of the Presbyterian church, is, the danger of strife and collision; but if the proper missionary spirit should govern the members and agents of the several societies, I venture to predict that this evil will, in a very small degree, be realized. Collections may be made for two societies, even in the same congregation, without enkindling the least animosity, or occasioning the least strife. Let every church and every individual, make their own selection of the society which shall receive their funds. The evil which has arisen from the "separate action" of the two great domestic boards, has, in my opinion, been owing to mismanagement. But I will not venture further on this delicate ground. The Western Society for Foreign Missions already exists, and begins to act with an energy which encourages the hearts of the friends of missions. From the success which has attended their incipient efforts, there is reason to expect, that the most sanguine hopes of those who formed the enterprise, will be more than realized. Liberal contributions have been received from a number of churches, which heretofore have done little or nothing for

this cause. And missionaries of high qualifications, have promptly offered their services.

It has been an object of absorbing interest and painful solicitude, to this society, just commencing its operations, to fix on the spot, where they should first attempt to erect the banner of the cross among the heathen; and after much consultation, deliberation, and prayer, they have resolved, that CENTRAL AFRICA combines more advantages, and presents more facilities, for a successful mission, than any other unoccupied heathen land. China and Japan are, indeed, equally needy, and more dense in their population; but, at present, the access of missionaries to those countries is precluded. India has already numerous missionary stations, and may be said to be partially evangelized. Burmah is assailed on several points by the Baptist missionaries; and the American Board have it in contemplation, speedily to establish a missionary station in Siam, where for some time, one of their missionaries has been making the requisite inquiries. In the islands of the Pacific, and among the aborigines of North America, God has wrought wonders, through the instrumentality of missionaries. These fields are already occupied, and those societies in Europe and America, which have directed their attention to them, and also to South Africa, are fully competent to increase the number of laborers, as they may be needed. But CENTRAL AFRICA is yet without a missionary station. The Swiss missionaries did, indeed, attempt an establishment near to the colony of Liberia, but their pious en-

terprise was defeated by the fatal malaria of the coast, which cut off most of them, before they had fairly commenced operations. But in the interior, there is good ground to believe, that the climate is much more salubrious, than on the coast. From the recent accounts of travelers, it would seem, that there are in this region, numerous tribes or nations, in a much more advanced state of civilization, than those which are found on the coast; and it does not appear, that they are subject to many epidemic diseases; or, that their fevers are of a very malignant kind. And, what is of immense importance, the inhabitants of these regions do not appear to be of a ferocious or blood-thirsty disposition; but on the contrary, to be very friendly to white men; so that travelers have passed among them, with as little personal danger, as they could have done in many parts of our own country. And the principal difficulty has been, to get permission to leave the country; for the chiefs of those tribes, are so sensible of the superiority of white men, that they are very desirous to avail themselves of their presence and assistance; this disposition is rather favorable than adverse to the object which missionaries wish to promote.

But, perhaps, that circumstance which, above all others, recommends the middle region of Africa, as the most eligible country for a new missionary station, is, the existence of the colony of Liberia, on the western coast. The importance of having a friendly colony in the vicinity, or within an accessible distance of a missionary station, must be obvious to every one. The more knowledge of the existence of such a colony

would be a protection to missionaries; especially as the military prowess of the Liberians is well known among the natives through a wide extent of territory. The colony, moreover, would furnish a refuge for the missionaries, if they should be driven away by the people among whom they had fixed their residence. And the frequency of the intercourse between this country and Liberia, would enable the society to communicate, constantly, with their missionaries, and to send them such supplies and reinforcements, as might be needed. Indeed, the colony of Liberia may itself be considered as a large and important missionary station. And among those persons of color, whose spirit will move them to go to this land of promise, there will doubtless be some, who will be eminently qualified to act as missionaries, or helps to missionaries, in that country. God seems to have raised up this colony, as the first step towards the civilization and Christianization of benighted Africa. And here, perhaps, we begin to see unraveled that mysterious dispensation of Providence, by which so many of the children of Africa were transported to this continent, and the West India Islands. While the conduct of men, and Christian men too, was most culpable, the design of God was, that these people should here imbibe the knowledge of our holy religion, and of the arts of civilized life, and should carry them back to bless the land of their forefathers. However injurious the slave-trade has been, to a large portion of this country; and however unjust to the oppressed Africans—of both which every impartial man must be deeply convinced—yet he who takes a

comprehensive view of the whole subject, must be satisfied, that ultimate good will be the result of bringing the African race to America. Already, multitudes have received the blessings of the gospel, who, if they had remained, or been born in Africa, must have perished in their idolatry. And if, by the agency of the colonization society, that dark continent should become illumined with the rays of gospel light, how grand will be the result?

It was, indeed, a dark dispensation which so unexpectedly cut down one of the missionaries of the Western Foreign Missionary Society, who had recently devoted himself to Africa, and was actually prepared to embark for that continent. How richly he was endowed, and how well qualified for this work, I leave it to others to describe. The Memoir which follows, will contain every thing which his mourning friends, and a sympathising Christian community, can desire to see published. I will only say, in one word, that take him all in all, Joseph Barr was not inferior to any man with whom I have been acquainted, in the substantial qualifications of a good missionary. But God's ways, though surrounded with darkness, are always right. "Thy will be done."

But melancholy as this event is, it ought not to damp the zeal or discourage the efforts of this society. It is doubtless intended as a trial of their faith: and it is possible, that disastrous as this event may appear to be to us, it may be overruled, greatly to subserve the cause of missions, in the western country, and in this whole land. It is calculated to arouse the attention of

the churches, and to lead many to the serious inquiry, whether they have done their duty, in relation to the perishing heathen. It is possible, that this dear young man, by his death, in our own land, may accomplish more than he would have done, had he been spared to visit Africa. Better that he should die at home, than on a coast which already holds out terrors enough to frighten most white men from thinking of a permanent residence there. The circulation of this memoir will, I trust, have a powerful effect on many of the rising youth of the west, who are preparing for the ministry; or who ought to be looking towards this sacred office. Truly, "he being dead yet speaketh." Young man, whoever thou art, who readest these pages, Joseph Barr speaketh to *you*, and the import of his address is—"Arise and take my place; prepare to occupy the field from which I have been called away." Young men of piety and talents! Providence is affording you a glorious opportunity of winning a rich prize. The world never before presented such a field for successful exertion. The heathen are becoming accessible at almost every point; and their disposition to receive the gospel is becoming, every year, more favorable; and the churches are more and more manifesting a willingness to sustain all who are disposed to engage in the work. The only painful inquiry is, "WHO WILL GO FOR US?" What is your answer, individually? Do I hear you respond, "HERE AM I, SEND ME?" Or will you prefer inglorious ease, and earthly advantages, to the labors and rewards of the faithful missionary? Surely, the day is coming when you

will not thus judge—that awful day, when our Lord shall take account of his servants, and of the manner in which they have occupied their talents. To some he will then say, "WELL DONE, GOOD AND FAITHFUL SERVANT ENTER INTO THE JOY OF THY LORD;" but to others, "OUT OF THINE OWN MOUTH WILL I CONDEMN THEE, THOU SLOTHFUL AND WICKED SERVANT."

I cannot conclude this discourse without bespeaking an interest in the prayers of all the pious who may read these pages, in behalf of the friend and companion of Barr, the Rev. John B. Pinney; who, trusting in the Lord, has gone forth alone to Africa, to explore the country, and to fix on a proper place for a missionary station. Much seems to depend upon the preservation of his life, and the success of his exploring tour.

One of the first reflections which occurred to the writer, after the melancholy intelligence of the death of Barr reached him, was, that we had not been sufficiently engaged in prayer for his preservation and success. We are continually prone to lose a sense of dependence on God, for every thing. When these two young men were set apart to the work of the ministry, and consecrated to missionary efforts in Africa, in the presence of a multitude of people, the impression seemed to be strong on the minds of the Christian public, that they were destined to accomplish some great object: but our hope was too much founded on the zeal and qualifications of the men; and too little on the blessing of God, which alone can render enterprise successful. Let us, therefore, beware of this error, in all future time.

MEMOIR, &c.

It is due to the Christian public, as well as the Editor of this volume, to state, that the original plan of the work contemplated such a sketch of the character of Mr. Barr, as could be properly furnished only by some intimate friend, and which might serve to illustrate and give interest to such a narration of facts, and such extracts from his letters, as might be connected with it. We were authorized to rely upon two different sources for the provision of such an article, and were not apprised of the failure of both, until the moment when the publication was commenced.* Had circumstances allowed us to attempt to supply such a desideratum, our *particular* knowledge of the subject of this Memoir, was not sufficient to justify the hope of attaining such a degree of accuracy and justice, in the delineation, as the effort ought to imply. What, however, might be regarded as *desirable*, will not, it is believed, be considered *indispensable*. The best account of a useful and devoted servant of Christ, is comprised in the narrative of his words and actions; and we have endeavored so to arrange the materials of this kind, which have been

* See Mr. Bradstreet's Letter, page 107.

furnished us, as to present them in the most useful form. The Executive Committee of the Western Foreign Missionary Society, soon after determining upon the publication, requested the Rev. Thomas Barr, of Monroe, (Ohio,) the venerable father of the subject of this Memoir, to collect and transmit to them, such materials as might be within his reach; and both they and the Christian public, (it will be perceived,) are indebted to him for much of the information herein contained. Indeed, if the mind of the reader is impressed with the communications of Mr. Barr, (presented, for the most part, in the form and language in which they were received,) as our own has been, he will feel doubtful whether any thing in addition, or by way of amplification, could add to the value of this part of the work. We have arranged Mr. Barr's letters to us, and items of information received from other sources, in such a way as to throw the narrative into six short divisions. May the perusal of the interesting account here given, of this devoted young man, awaken in many a heart, a zeal for the glory of the Redeemer and the good of men, like that which so strikingly distinguished him.

CHAPTER I.

From his Birth till the close of his Academic Studies.

(In a Letter from the Rev. Thomas Barr.)

MONROE, Butler County,
December 18, 1832.

Rev. E. P. SWIFT, Cor. Sec. W. B. F. M.

Rev. and Dear Sir:

In complying with your request to furnish some materials towards preparing brief memoirs of my lately deceased son, and your Missionary, JOSEPH WELSH BARR, I will previously observe, that for a number of particulars worthy of notice, beyond what is in my power to communicate, you will have to be indebted to others who possess the knowledge of them.

He was born July 22, 1802; at which time I was a resident of Liberty township, Trumbull county, Ohio; into which state I had removed from Western Pennsylvania, in the spring of 1800. Joseph was our fourth child. From infancy, he was robust and healthy, of a cheerful and very affectionate disposition. Under the influence of religion, his cheerfulness remained, but duly, (in the main,) regulated; and his affection for his friends and relatives greatly strengthened. I do not recollect any incidents in his early life, that merit any particular notice, excepting such as somewhat involve with them, a little sketch of the history of his parents at that

period, which I shall present; merely because it seems to me necessary to elucidate some few particulars in his history, which otherwise might seem obscure.

At the time of the marriage of his mother and myself, we were both of us strangers to vital piety. Within a year, however, after our marriage, she became hopefully pious, united with the church; and from then until her removal to the upper sanctuary, all that knew her were constrained to take knowledge of her "that she had been with Jesus." I believe it might, with much truth, have been affirmed of her, that she "feared the Lord greatly. And, as a general trait of her character, I might also say, that she seemed to be "in the fear of the Lord all the day long." Her light shone, and seemed in some measure to fill the limited sphere in which she moved. And she lived not in vain. A number of individuals, mainly through her instrumentality, were awakened and eventually led to embrace the truth as it is in Jesus. And if I have ever tasted that the Lord has been gracious to me, a poor miserable sinner, to *her prayers, entreaties, and expostulations*, more than to any other human instrumentality, am I, under God, indebted for this grace. Such a woman would not be unmindful of her children. And, with regard to them, she pursued a practice, in one particular, beyond what numbers of even pious mothers do. In addition to continued, oft-repeated, pious instructions given, as they were able to bear it, in a tender and solemn manner,—she was in the habit of taking one, or sometimes two of her child-

ren at a time, and retiring to some secluded spot, and there talk to them, and pray over them and for *them particularly*, with strong cries and tears, and conclude with putting her hands upon them and blessing them. This I know, not only from the statements of several of them, but from the circumstance, that after I was privileged to share in the same hope of the gospel with her, I not unfrequently associated with her in these exercises. It might naturally be expected that deep impressions would be made upon the minds of her children, by such a practice. In the *last* interview I had with Joseph, he referred with tender and deep interest to those early scenes; remarking that even now it seemed to him he could feel his mother's hands pressing upon his head, as she had been used to do in those seasons, when giving him her blessing. And he had no hesitancy in believing, that the deep and pungent convictions which, at a later period, he experienced, and which resulted in his conversion, as he hoped, to God, were connected with the instructions, prayers, and blessings, in which he had thus participated in childhood and early youth. One circumstance more, I feel constrained to notice, to show how deeply she felt the obligations and importance of parental duty. On the night in which she died, (October 9th, 1812,) being raised up in her bed, myself and all her children capable of understanding, (six in number, besides one seven days old,) being around her,—she most affectionately and solemnly charged it upon her children, to attend to the care of their souls, and be prepared to

meet her at the right hand of Christ; and then addressing herself to me, in reference to my ministerial duty, she said—"Be faithful, and *especially warn parents of their duty to their children:*" concluding these addresses with a most appropriate and affecting prayer; and a few moments after fell asleep in Jesus.

The circumstance I have noticed, made a deep impression on my own mind, and has been instrumental in inducing me to preach more frequently and plainly to parents and children, than perhaps I otherwise should. And as far as I have had opportunity to know, I have reason to believe that my preaching on these topics has been the most useful of any other.

Many interesting particulars I *could* add, of this dear departed saint, were I giving *her* history. I close my remarks concerning her, with one sentence engraved on the stone that marks the place of her sleeping dust:

"While living, the heart of her husband did safely trust in her; and now that she is dead, her children arise up and call her blessed."

Owing to my being in *very low circumstances* as to worldly property, beyond the religious instructions which I labored to communicate in some measure to the extent I was capable, I was not able to give any of my children more than the mere and ordinary advantages of a limited, common-school education. Neither did my circumstances allow me to make my sons farmers; hence, I deemed the best in this respect that I could do for them, was to apprentice them to learn some mechanical art. Joseph was appren-

ticed to learn the house-carpenter business, in his sixteenth year; and from that period, was only occasionally, for very short periods, under the paternal roof. Another circumstance also served to sunder our communications still more, was my removal to another part of the country, sixty or seventy miles distant.

As I have remarked, no very particular incidents marked the period now noticed. Joseph's mind was, indeed, as were, more or less, the minds of all my children, occasionally tenderly and seriously impressed. Oft have I witnessed this, when on some Sabbath, after the public exercises of the day being over, I have spent a season of catechetical instruction with them, mingled with earnest applications of truth to their consciences. And occasionally when leaving home for a missionary tour, to be of four or six weeks' continuance, I have solemnly addressed them, as not knowing that we should all meet again in time. No other fruit, however, then appeared; though, I doubt not, that thereby conscience was strengthened so as not altogether to lose its power.

From the period of my son's apprenticeship, and until some time after, he desired to live in pleasure, not caring to have God in all his thoughts. But even in this, he was not successful. Ever and anon, as he has since acknowledged, he could never get effaced the impressions of truth made on his mind by early instruction. In the midst of his attempts for sinful enjoyments, conscience spoke and embittered

his cup. About the period of his hopeful conversion, in a letter he related the following incident:

In a neighborhood where he was then laboring in his business, there was a ball of the young people. He made one of the company. During the evening, the young lady, his partner, asked him if he was the son of the missionary Barr; whom, some years before, she had heard preach at her father's: (and at that time there were but few settlements in the Western Reserve, where I had not preached.) Upon his answering in the affirmative, she remarked: "And what would your father say or think, if he knew you were engaged in these scenes?" This was an arrow to his heart, and despoiled him of all his comfort for the evening. And this leads me to notice, that after he had "come to himself," he was deeply sensible of the utility of such advantages as he had early enjoyed, though he had seemed, for a season, to profit so little by them.

In a letter to me, about this time, in which he referred to my course of parental instruction, in the family, and the grief of heart and discouragement he supposed it must have been to me, its not having the effect I desired, he thus speaks:

"O, my father, never give up in discouragement! Continue while you have children to instruct, to do, in this respect, as you have done. It won't be lost. It was not lost, even upon me." And in another: "I know, my father, that my conduct in days past and gone, has not been as it ought. This now is a grief of heart to me, and I desire, my father, to be a comfort and con-

solation to you the remainder of your life, as I have been a grief to you thus far of mine."

Dear, penitent child! he wrote this spontaneously, without any solicitation of mine to induce it. He had never grieved me, only as impenitent children may be supposed to grieve the hearts of pious parents, who long in the bowels of Christ for their salvation.

It was in the summer of 1823, while on a visit to his friends in Euclid, the place of his early and tenderest associations, that his mind became deeply impressed, in attending upon the services of a sacramental occasion there. There are some circumstances connected with his awakening, of which I never had, or have lost the knowledge, that some persons have considered striking. I did not see him until at least five months after. I also went to Euclid on some business, the same week on which my son had left it under deep conviction. He had departed, however, previous to my arrival. He was then working at Elyria, about fifty miles up the lake from Euclid. Upon my return to Wooster, where I then resided, I wrote to him in such a manner as my feelings and judgment dictated; but this letter he did not receive, until nearly two months after. I notice this, because it will explain some things in the following letter of his, (which I copy,) the first which I received from him after his change. It is dated

"EUCLID, September 27, 1823.

"*Dear and affectionate Father:*

"I received your kind and affecting letter of

July 30th, on yesterday. Providence seemed to forbid that we should see each other; or, that I should receive your instructions at a time when I most needed them.

"My dear father, I know not how to express my feelings on a subject which, I think, if I know any thing, lies nearest my heart. When I left Euclid the Tuesday before you got there, (I reached there the same week,) I thought I was leaving all that was near and dear to me. Though I then felt that I had sinned against a a holy, just, and wise God, and that my whole life had been but one scene of rebellion against Him; yet I had not that deep sense of the *depravity of my nature*, nor of the aggravatedness of my sins, which I had afterwards. These feelings continued nearly a week, during which time it would be impossible for me to describe my feelings. Sometimes ready to doubt my own existence as a rational creature. Sometimes ready to give up all for lost. But I do not remember that I ever had any doubt as to the mercy of God, if I would come to him in a right manner. These feelings existed from Tuesday until the next Sabbath evening, when my feelings became more calm. On Monday I began to have different views of the Divine character from what I ever had before. On Tuesday my views were more clear than ever. I felt free from that condemnation which had so heavily laid on my mind. I thought I could understand how God could be just, and yet the justifier of fallen man. Christ appeared as one altogether lovely; one, in whose hands I felt willing to

trust myself. From that time, I began to indulge a hope that I was born again; that my sins were washed in the Redeemer's blood. The next day, darkness and doubt ensued, which lasted until Thursday, when hope again brightened; and, though since I have had doubts and fears intermingled, hope still remains. I think I have some evidences that my hope is grounded upon the Scriptures of truth. Some of these I will now state to you. May God assist me to write from the heart. They are as follows:

"A *desire* to love God. I have not the faith of assurance to say I *do love* him. A desire to regulate my conduct by His holy Word; to take it for the man of my counsel. I think I take pleasure in reading it; and that it seems altogether new to me. Places that formerly seemed to clash, now appear plain and easy to be understood. Christ appears precious. I take pleasure in the ordinances and duties of religion, and in the society of Christians; especially such as are engaged in the cause. I hate sin, as truly odious in the sight of God. It gives me pain when guilty of committing it. These are some of the evidences which I think I possess. How far my conduct will agree with my feelings is yet to be seen.

"Short, my dear father, as is my experience, yet, on looking back, I find enough to make me give up all hope, if it were not for the firm belief that God reigns, and that all things work together for the good of those whom he loves. I fear and tremble when I think of the difficulties and temptations with which I am surrounded; that I

have a deceitful heart, a flattering world, and a subtle adversary, all to contend with; and that this adversary can make this vain world appear in such forms, as my deceitful heart will be most likely to accept of. Such considerations as these cause me to tremble. That I may be preserved from, or supported under such trials, is, I think, my anxious prayer.

"My past conduct, dear father, causes me some of the most painful reflections. To think of despised instructions and admonitions; misspent Sabbaths; and misimproved time and privileges cause a tear of sorrow. But it is now late, and having been up late for several nights past, conversing with my friends *here*,* on this all-important subject, nature is nearly exhausted, and my paper obliges me reluctantly to draw to a close. I expect to visit you the first of December.

"My dear father, I still request an interest in your prayers; the prayer of the righteous availeth much. Receive my warmest wishes for your own and the family's welfare, both spiritual and temporal.

"Your undutiful, but, I hope, repenting son,
"JOSEPH W. BARR."

So he wrote about two months after, he had hopefully experienced a change of heart.

I have no remarks to offer upon this brief, but comprehensive view of the exercises of his mind

* He had not been among them since his awakening until now.

under conviction; his subsequent hope, with the grounds on which it rested; only, that the course of his subsequent life satisfactorily showed that it was, indeed, a saving change.

According to the intimation given in the letter above, he came and spent about a month at home; much to our mutual comfort, and perhaps to his edification. He then returned to Euclid, and made conditional arrangements there and elsewhere, for putting up buildings, to occupy him for nearly two years. In a letter dated, Euclid, January 21, 1824, giving me the information about his future engagements and prospects of business, he adds a sentence or two on the state of his mind, as follows:

"With regard to my own feelings, I am at a loss what to say. I have not enjoyed lately that inward satisfaction or peace of mind, so steadily as I did when with you and before. The world, an evil heart, and a subtle enemy, often get the advantage of me. Almost every day unfolds some hidden source of sin. But Christ has promised that as thy day is so shall thy strength be; but unbelief often renders the application of promises difficult or inefficient."

When or how his mind was led *first* to think of preparations for the ministry, I am not possessed of the information. I know that he was encouraged thereto by ministers and Christian friends of his particular acquaintance, before he had finally determined to give himself to the work. Although the idea was agreeable to all my feelings, yet I was cautious in encouraging him at first, for two reasons: One, my inability

to aid him; and another, I wished that a sufficient time might pass for his Christian character to be developed so much, as to *justify* Christian friends in countenancing or exciting him to this course; as I had known some instances, in which young men of recent piety had been prematurely encouraged to look forward to the ministry, and the issue was unhappy for them and for the church. He had not the means for pursuing a course of studies, without interruption to acquire them; and he had strong objections against being what is called a charity scholar. (This latter difficulty I was instrumental, in some degree, of removing.) As he was a good workman, and known to be diligent and enterprising, he could have succeeded well in his business, and acquired in a year or two, what would have assisted him much in a literary course. But the first year out of his apprenticeship, he had engaged to take land in payment, which he never afterwards could dispose of on terms of any advantage. Tools and clothes for this first year, he had to obtain partly on credit. At the close of the second summer, when he had concluded with advice to commence preparatory studies, he thus states his circumstances: "I have finished my job, and closed all my affairs. By making 20 per cent. discount, I have received all my pay out of the store this fall, and am decently clothed and stand even with the world." This was written in December, 1824; and he commenced studies with the Rev. Mr. Lathrop, then residing at Elyria. The Rev. Messrs. Betts, Bradstreet, and Lathrop, with whom he had become acquainted, and who

had opportunities of knowing him, of their views he thus writes: "They strongly urged me to give up the idea of laboring next season, and what means I had not, to accept from the benevolence of others. They also, each of them, offered me four or five months' board and tuition free of expense, to begin with." But even these kind and generous offers did not fully determine his mind; and after stating to me some considerations that caused him to hesitate, he writes: "I know not what to do, neither is it in man that walketh to direct his steps. Knowing all this, I do seek to Him who can direct. I have determined to postpone any certain conclusion until spring. Perhaps my way will be more clear then."

As I have remarked, he commenced with Mr. Lathrop in January, 1825, and remained with him until spring. How he spent the summer of that year, I have no letters that show; nor do I recollect. In the autumn, at least, of that year, he must have gone to Mr. Betts of Brownhelm; as, in a letter from that place, under date of January 6, 1826, he writes: "I have been pursuing study better than three months with Mr. Betts. I chop wood for three fire-places, for exercise." In the same letter, he adds: "In November, Professor Monteith, of Hamilton college, sent me the offer of my board while in college, for my services during hours not employed in study. I have accepted the offer, on condition that it meets your approbation." The Rev. John Monteith, who made the above offer, was an early acquaintance and friend of both Mrs.

Barr, (my present wife,) and myself. Our house had been like a home to him, at an early period of his ministry, when, laboring under a fit of sickness: for the attentions we then gave him, though no more than we ought, he seemed as though he could not be sufficiently grateful. He is the brother-in-law of Mr. Betts, through whom doubtless, he came to the knowledge of my son's character and intentions. Of course, I readily acceded to the proposal, encouraging my son to go, which he did the ensuing May. In the intervening period, he spent two months or more, with Rev. Mr. Bradstreet, then of Cleveland; as appears from a letter from there, dated February 3d, 1826,—in which he says: "Your wandering drab of a son, would gratefully acknowledge the receipt of your letter of November, which I accidentally found at Elyria, on my way to this place. I have received no letters from you since July, until I received this; and although it was long on the way, it was gratifying to me, indeed, once more to receive a letter from you. I do not know but I have cherished a delicacy of feeling respecting receiving assistance from others, beyond what is right. I think, however, I have not that reluctance which I once had. I was pleased to find that Mr. Monteith's proposal met your approbation."

Some of his best friends on the Western Reserve, rather wished him not to go to Hamilton college, but pursue his studies with individual ministers, until the Western Reserve college was put in operation; which it was anticipated would not be far distant in time. For various

reasons, I was in favor of his being in a college rather than a *solitary student;* and, also, for his going for some time, at least, into a different region from that to which his acquaintance and observation had hitherto been wholly confined. In a letter from him, dated March 6, 1826, about two months before he set out for Hamilton college, he thus writes: "To-day has been the time for the monthly concert, and I suppose that you have united your prayers with the many thousands, in behalf of Zion. I have attended this evening. This meeting is usually very interesting to me. There is something elevating and pleasing in the reflection, that many are uniting, at the same time, in interceding for so great a blessing as the descent of the Holy Spirit. And O that the prayers of God's children, this day, might arise like holy incense to his throne of mercy, and call down rich blessings on our guilty world! I think, my father, that if I know the feelings of my own heart, I desire that God may be glorified in this world and throughout the universe. Yet such is the prevalence of sin, and so much am I brought under its dominion; so much does pride, self-esteem, and unbelief, abound in my heart, that I sometimes have but little hopes that I am an humble follower of Christ. Yesterday, in looking over ——'s* Life, I found a passage that was very interesting, nearly as follows: 'I have been striving for twenty years to rise above a poor sinner, but

* Here is a blank in the letter, the name being torn out by the seal.

have not been able. A beggar still at the throne of *grace*, and can no more live without daily supplies of grace than daily food.' When I can feel *myself* to be a beggar at the throne of *grace;* a mere dependent on God's mercy; then are my hopes the strongest, and my prospects of a future and blessed immortality the brightest. Yesterday I also finished the Life of Martyn. A meteor in the Christian world. The generality of Christians cannot read his life, without feeling how far before *them* he had progressed in the divine life. His *deep-toned* feelings of piety; his breathings after holiness; his ardent zeal; his unremitted activity in the service of Christ; will long be remembered. I hope I shall profit by his memoir. My own views of education accord with yours. Still I tremble, when I think of being confined within the walls of a college four years, and in a theological seminary, two or three more. Study, of itself, is a dangerous enemy to vital piety. It will be doubly so, when placed within the reach of competition. Could the desire of doing good, and of being more useful to our fellow men, be the foundation or cause of the desire of excelling in improvement, it would not be wrong. But when the promotion of our own glory, the gaining of a great name, or the like, are the motives, it is wrong; especially, as this will lead to misrepresent and defame the talents and literary character of competitors. I profess to study to become more useful, but whether this is the true motive, *He* who searcheth the heart only knows. The heart is deceitful above all things, and despe-

rately wicked. I think I am becoming more convinced of this truth; and the deeper this conviction, the more precious does salvation by free grace appear."

I have given these rather long extracts, because I think they clearly manifest, that in this early stage of his religious experience, he had attained a deep insight into the workings of the human heart, as influenced by grace or sin; that he was watchful and jealous of himself; and that, from the beginning, he aimed at a high degree, both of piety towards God and activity in his service. His views of the dangers from competition, in a public seminary, are in some degree correct. Many unhappy facts prove this. Yet, as he then seemed to set this danger as a contrast to the greater security from the same spirit, by pursuing a solitary course of study, I apprehend he was mistaken. Individuals pursuing studies alone, and, as the apostle expresses it, measuring themselves by themselves, are quite as likely, if not more so, to overrate their acquirements, than those who, from their association with others, are made to feel that wisdom dwelleth not with them alone. Pride and overweening self-esteem are more likely to be checked, if not subdued, in the midst of competition, than where there is none.

But to resume the narrative: As was contemplated, he went to Hamilton college, in the state of New-York, where he remained only two years; circumstances occurring in the concerns of that institution, about that time, deranging very much its operations: so that he, with many

others, retired and entered other colleges. My son returned to Ohio, in the spring of 1828, with the intention of entering the "Western Reserve college;" but was so afflicted with a disease in his eyes, that he was not able to resume his studies, until the autumn of that year, when he entered that institution, and was one of four that graduated at the *first* commencement held by that institution, in August, 1830. In September of the same year, he went to Andover, and spent his first theological year. At the close of this, he came to Princeton, with the intention of remaining two years, so as to complete the usual course. You, my dear friend, are more intimately acquainted than I am, with those circumstances which induced him to relinquish his studies there at the close of one year, and separate himself to be a missionary to long-enslaved, degraded, neglected Africa. How mysterious are the ways of Providence! I, who am now furnishing these few materials towards an obituary notice of him, had anticipated to have been very soon occupied in reading, with pleasure, communications from him, written in *another continent*. On *his account*, I have more cause to rejoice than mourn. He hath entered to rest; ceased from the labors and conflicts necessarily attendant upon this disciplinary state; and his works done, or intended to be done, will follow him. As it regards myself, I feel it a rebuke from my heavenly Father. Pray for me, my dear brother in the Lord, that I may be so exercised by this chastisement, that I may receive the fruit in peace and righteousness.

While at Clinton, (the seat of Hamilton college,) Hudson, (place of the W. R. college,) Andover, and Princeton,—I received a number of letters from my son, some containing matter of sufficient interest to be communicated; which I shall do, as soon as it is practicable for me, with my other duties, to arrange and make extracts from them. I here insert an extract from a letter, written in August, 1826; a few months after he had been at Clinton: "I am enabled to pursue my studies, from day to day, without any interruption, except that which is voluntary. I take a good deal of exercise, believing it to be necessary for my health, and deeming it highly important to my future usefulness, to go through my studies without injuring my constitution. I believe it is better to be limited in our knowledge of the sciences, and be enabled to make what we do possess subservient to the cause of Christ, than to have a vast fund, which for want of bodily strength is, in a manner, useless. I will endeavor to make the motto of a student at Princeton, my own. His first concern was to take care of his soul; then his body; and next attend to his studies." There is reason to believe, that Joseph kept this motto much in his eye. Were *I* to describe him by a motto, I would say of him, that he was "diligent in business, fervent in spirit, serving the Lord."

To this account of the early history of Mr. Barr, furnished by his venerable father, we subjoin a concise statement, extracted from a funeral oration delivered in the chapel of the West-

ern Reserve college, by Mr. C. M. Preston, one of his class-mates in that seminary:

"But yesterday we saw Brother Barr. Health and energy of constitution characterized all his movements. Every nerve was in tune—every muscle was in perfect play—every organ performed its appropriate functions. On us he poured, in refreshing, healthful streams, that spirit which animated and swayed his whole soul. Now all of him that was mortal is mouldering in the grave!

"You will not only bear with me, then, while I give a short sketch of his history, but affectionately sympathize with me when I am so doing.

"I shall take a part of this sketch from a paper of his, found among others which he left with his brother at this institution.

—"'I was born," writes Brother Barr, "in Liberty, Trumbull county, Ohio, July 22, 1802. Soon after, my father became pious, and commenced preparing for the ministry, which he entered in 1809. My mother was pious previous to the time of my birth, and lived to see me through the tender period of childhood. She was accustomed frequently to take me alone, place my hands between hers, and consecrate me to God, with strong crying and tears.

"'My early education, except a religious one, was limited. From the age of ten to thirteen, I spent only my winter quarters at school, the last of which I pursued English grammar and writing. I attended school no more till I

was in my twenty-first year, when I carried a slate for the first time.'

" The period from the time of his apprenticeship till his conversion, is here passed over in silence. The recollection of it to him was a dagger to his soul, for it was spent in sin. Believing that important instruction may be drawn from it, I shall advert to it hereafter. In 1825 he commenced study with Dr. Betts, of Brownhelm, with a view to the ministry. The first two years of his collegiate life he spent in the vicinity of Hamilton College. In the fall of 1828 he entered the Junior class of the Western Reserve College. From the standing he there held as a student—from his warm-hearted piety as a Christian, we should conclude that, as under the eye of his Judge, he had endeavored faithfully to fulfil all his duties.

" The fall he left the state of New-York, the churches, many of them, enjoyed the rich effusions of the Holy Spirit. This Spirit had been shed down on him, and to some extent pervaded his soul. Its influence was felt by all about him. A Sabbath morning concert was established at his suggestion—also a Thursday evening prayer meeting. In the revivals which took place he acted a conspicuous, intelligent, and active part. The condition of impenitent men awakened the deepest emotions of his soul. He faithfully labored and earnestly longed and prayed for their salvation.

" The impulse he gave to Sabbath schools is now experienced throughout all the destitute neighborhoods in this vicinity.

"No one here who was acquainted with Barr, but will declare, that he profited by his example or instruction, or both."

Mr. Barr appears to have preserved, in the form of a journal, some notices of his early religious exercises. This paper has not, however, been transmitted to us, and consequently the only extract from it which we shall give, is the following, derived from the oration above quoted.

"During the life of my mother, and for several years after, I was frequently the subject of deep religious impressions. None were permanent till July, 1823. Then, on a visit to my friends, I attended a communion season. This day some of my dearest friends publicly joined themselves to the Lord. The idea of perhaps an eternal separation from them and other friends, whom I saw partake of the emblems of their Lord, distressed me.

"The sermon in the afternoon was from Prov. 1:24—27. It was for me. God had long called: I had refused. I felt that this was my last call. My sins came up before me in dreadful array. I felt myself sinking to ruin. I remained about a week in great distress, praying and reading the Bible, when for anguish I could do it. I found no peace. Despair drove me to the brink of self-destruction.* At this period God interposed, and saved me from executing my horrid purpose. A gleam of hope shone across my

* See page 122.

wretched soul. By degress I was brought to see that Jesus Christ came into the world to save. I trust I was able to cast myself at the foot of his cross, and cry for mercy. On him alone I trust for salvation. In him I find an all-sufficient friend."

In reference to this, Mr. Barr writes: "My son and I had been in the habit of *free* epistolary intercourse, from the time of his commencing to work for himself, which was about two years previous to his hopeful conversion. His letters of that period were interesting, as marking his good sense and desire of improvement in general knowledge. Some of his letters contained very graphical and picturesque descriptions of places and scenery around him. But none of this period have been preserved, which I now regret. One among them especially, would, from its association with an after-circumstance in his history, have been quite interesting, I apprehend. It contained a vivid, detailed description of Elyria, (a town of Loraine county, just then laid out,) with its surrounding scenery; particularly of the *Falls of Black River*, in the vicinity. At this spot, afterwards, he was assailed by a most powerful temptation to self-destruction, while agonizing under keen convictions of his guilty, lost condition as a sinner against God."

CHAPTER II.

His Residence at the Theological Seminaries of Andover and Princeton.

Mr. Barr graduated at the Western Reserve College, in the autumn of 1830, and soon after repaired to Andover, for the purpose of prosecuting his Theological course, (or a part of it,) in that seminary. Previously to this time, the subject of the place which it would be best for him to select for this purpose, had been, in his father's correspondence with him, an occasional topic of discussion. While the prepossessions which he had imbibed from his associates in study, and the inclinations which he had cherished, gave young Barr a strong desire to enter the seminary at Andover, the predilections of his father had, from various considerations, as strongly turned in favor of Princeton.

The existence of such a difference of feeling, considering the circumstances in which they were placed, was very natural; and it would hardly seem necessary to notice the occurrence. As the fact has been publicly mentioned since the decease of the son, though obviously with no ill intention, the editor deems it reasonable to comply with a wish expressed by the father, to state his own views and reasons in relation to this point.

On this subject, *Mr. Barr* observes, that after the conversion of his son, "our correspondence was increased in its mutual interest, and was

still more marked by *filial*, *affectionate confidence*, on his part, and of *paternal solicitude* on mine. Without claiming the authority of a parent over him, on all cases submitted by him or occurring to me, requiring notice, I gave him my views *freely*, *fully* as I was able, and *affectionately* leaving the result to his own reflections. My reasons for preferring to have my son pursue his Theological course at Princeton were, first, from principle. I was a Presbyterian minister; my son was a Presbyterian elder, (appointed such shortly after he went to Hamilton College,) and looking forward to the ministry in the same church; and whatever may be said or thought, about the evils of *distinctive sects* in the Christian world, yet, while they exist in their *distinctiveness*, it is clearly an incumbent duty for those who do, or are desirous of exercising the functions of the ministerial office in any of them, that they should make themselves sufficiently acquainted with those *peculiarities*, both of doctrine and discipline, adopted by that denomination with which they have connected themselves; and to the edification of the members of which, they propose or expect, to minister. Now, Princeton Theological Seminary was established and intended for the express object, (among others,) 'to form men for the Gospel Ministry, who shall truly believe, and cordially love, and, therefore, endeavor to propagate and defend, in its genuineness, simplicity, and fullness, that system of religious belief and practice, which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline, of the

Presbyterian church; and thus to perpetuate and extend the influence of true evangelical piety and gospel order.' (Digest, pages 240, 241.) In this seminary, then, it is to be expected with confidence, that a due attention will always be given to accomplish or answer this particular design, as well as that of all others for which the Seminary was originally established, and to which every professor is solemnly pledged. (Digest, p. 247.) But this could not, in reason, be expected at Andover—a Congregational or Independent establishment. As an *honest presbyterian*, then, I did prefer and desire, to have my son pursue his Theological course at a Presbyterian seminary. Some regard to consistency of character, also, had its measure of influence in pressing this course upon my son. It is very evident, both from the word of God and matter of fact, that parents and children are so linked together, that, speaking generally, their characters rise and fall together—reciprocally affecting each other. Circumstances, about this period, in the course of Providence, had brought my name, as a Presbyterian minister peculiarly attached to her creed and discipline, somewhat prominently before many of the churches. I refer to my being present when, and decidedly in favor of the 'reorganization' of the Assembly's Board of Missions, on its present plan; and shortly after acting as an agent to further its operations in Ohio: in which service I spent nearly three years. I was well aware that numbers, when they would learn that a son of mine had gone to Andover instead of Princeton, to pursue Theological studies, would be startled, and think it

strange, indeed, and be ready to draw conclusions unfavorable to us both. I wished that there should be no occasion for such remarks or inferences. Some persons, perhaps, might deem this as an imaginary evil, and that it could not occur. But I can assure them, from experience, it was otherwise. All that I imagined beforehand, on this point, was more than realized. 'How does this come?' 'Why did you allow it?'—with other not less astringent questions, assailed my ear: some of them neither courteous in time, place, or manner.

"I yielded to his wishes, so far as to acquiesce in his going. I hope it will be distinctly understood, by what I have already stated, that in this matter, I set up no claim of parental authority to control. The reasons already noticed, I did urge with parental earnestness. To himself, in view of all, I left the final decision. While I say thus much, on my own account, I would say on his behalf, (if needful,) that although circumstanced as he was, he need not have been so anxious for my consent, nor even have asked it, unless he thought proper. Yet such were his views of filial duty, and such his filial affection and confidence, that he sought and received the consent, as that without which he could not venture to go. And painful to us both, as was *this* difference of opinion, it neither abated our affection nor changed the character of our correspondence. I did not, indeed, feel the force of all his reasons for going, no more than he felt the force of all mine for not going; and I verily believe, still, that in his warm imagination, he attached more importance to certain supposed

advantages, in the prosecution of oriental studies, than the subject deserved.

"In conclusion, on this subject, if any one should feel like indulging a reflection on my son, for this dissent from the opinion and wish of a parent, I would say with the apostle, 'Would to God that *all sons* were, both almost and altogether, such as *he was*,' with whatever of infirmities he had. The Lord reigneth. The way of man is not in himself. I believe, now, the Lord had *work* for *him* to do, in that region, the fruit of which will abide in the day of trial. Principles, however, remain the same, whatever be the facts."

It is possible, that to some of the readers of this Memoir, these sentiments may seem exclusive and sectarian; but there is certainly such an appearance of sincerity, and of candor, and good feeling, in the statement, as enables one to see why the opinions and even the partialities of such a father, would have great weight upon a mind so meek, and affectionate, and ingenuous, as that of the lamented son. It would be well for the church, if the distinct and honest avowal of difference of opinion among brethren, could always be accompanied with those kind and sanctified feelings, which seem to have distinguished both on this occasion.

On joining the venerable institution at Andover, young Barr found himself thrown into a circle, where an enterprising, adventurous zeal for the extension of the Redeemer's kingdom, had long prevailed; and he soon found, also, around

that favored spot, fields of usefulness, suited to those habits of active and self-denied effort which had been formed during the earlier stages of his education.

Of the impression which he made, and the character which he sustained, during the year which he spent in that seminary, we have but a few brief notices, but they are such as it is delightful to contemplate.

In a letter from one of his fellow students, at that place, we have received the following notice: "The dear brother, whose death has left a vacancy in the *African Mission*, was one of my most intimate and beloved associates, at Andover. One whose ardent, active piety, few doubted, but few knew how fully to appreciate. I should delight to speak of scenes of self-denying labor, in which he engaged while a student, and of his heavenly deportment, but time will not permit."

Though the following letter from the Rev. Mr. Todd, of Groton, was extensively published, soon after the announcement of Mr. Barr's decease, its insertion here will not be regretted by those who love to dwell upon such exhibitions of humble and fervent piety.

"*Groton, Mass., Nov.* 16, 1832.

"Very many in this region have laid their hands on their mouths, and held their peace, on seeing the notice of the death of the Rev. Joseph W. Barr. He came here to commence his theological studies at Andover; where he staid, I believe, two years. I do not remember that I have

ever known a man, who so soon obtained the respect, the confidence, and the deep affection of the people of God, as Mr. Barr. He came to my house an entire stranger. He was out of health, and came and spent a vacation with us. And how think you did he spend it? On the couch, taking gentle exercise and 'light medicines?' No. *He hired himself out as a carpenter*, and a better, or a more diligent and faithful, was hardly ever known. The family where he resided can hardly speak of him without tears. On leaving us, he carried more of the heart and good wishes, and more of substantial tokens of confidence from his Christian friends, than if he had spent it in any other manner. He carried away, too, a good stock of health.

"While in my study, one evening, I asked him to relate to me his Christian experience. He did it with such simplicity and humility, that I had to turn away to conceal my tears. This account I wrote down, as soon as he left me, as nearly verbatim as possible, and it was published in your excellent paper, March 19, 1831, under the title of "Fragments in the history of a redeemed sinner." I have only to add, that this narrative was literally true, and as he gave it to me; and I thought it might be interesting to a numerous circle of sincere mourners, to know the fact.

[*N. Y. Evangelist.*] "J. Todd."

That Mr. Barr sustained a high and estimable character, among all with whom he was conversant, during his residence at Andover, as well for talents and Christian activity, as for warm piety

and correct and studious habits, has been frequently stated since his death. On transferring his connection to Princeton, at the close of his first year, he became early endeared to his instructors and fellow-students in that institution, and was soon distinguished for the same active exertions to promote the good of others, which he had before shown. When a few laborers from the infected districts, wandered into the streets of Princeton, and were there seized with the *cholera*, in its most appalling forms, he was one of the first to offer his services, (amidst an almost universal panic,) to attend upon the sick and dying." "He was," says a correspondent of the New-York Mercury, "one of the brightest ornaments of the Theological Seminary at Princeton, of superior talents and attainments, and withal, of a devoted piety, that made its influence felt throughout the entire institution. I well knew Richards, and Parsons, and Fisk; but I have known no one in whom the missionary flame apparently burnt brighter than in the lamented Barr, over whose early death the church now weeps."

CHAPTER III.

His Labors in the Cause of Christ, while prosecuting his Studies, as preparatory to the Gospel Ministry.

Young Barr, while he was, as we have just seen, during the whole course of his education,

full of activity and enterprise in providing the means of his own support, and that in ways which strikingly illustrated the vigor of his mind and the humility of his heart, was equally distinguished for the readiness and ardor, with which he embarked in every effort by which he might promote the spiritual good of others. The following letter from his father, will, while it carries the narrative down to the period of his actually devoting himself to the work of Foreign Missions, afford the most satisfactory evidence of this assertion.

MONROE, Butler County,
December 19, 1832.

Rev. and Dear Sir:

In pursuance of my design to communicate some further information, respecting incidents in the life of Joseph, I now propose to notice something of his *labors* to promote religious instruction on the Sabbath, and the cause of benevolent institutions, by agencies on their behalf, in vacation seasons. I begin with the first: his labors on the Sabbath to promote religious instruction. Here I present an extract of a letter, written while at Hamilton College, dated May, 1827; in which he says: "I will give you a short sketch of the external manner in which I pass the Sabbath. I attend a Bible class at half past nine, which continues till the bell rings for meeting. I commenced in the class with Genesis, and find it very interesting; attend sermon in the forenoon; at noon assist in the Sabbath school, where we have about 90 or 100 scholars;

attend sermon in the after part of the day. At five, I attend a Sabbath school in a settlement of Indians and vagabond whites, about five miles distant. I am much pleased with this employment of teaching children the first principles of the religion of Jesus. I find, also, that it is one of the best ways in which I can study the Scriptures, for my own benefit." And when he returned to Ohio, and entered the Western Reserve College, he took a very active part in Sabbath school instructions.

Mr. Preston, who graduated with him, says, in a funeral oration to his memory: "The impulse he gave to Sabbath schools, is now experienced throughout all the destitute neighborhoods in this vicinity"—(Hudson.) There was one which he attended, (I believe also formed,) while there at college, in a settlement called "Ireland," three or four miles from Hudson; in which he took a deep interest, as appears from letters now in my possession, written to him by different correspondents in the college, giving, in answer to his inquiries, some interesting accounts of the school, and of the affectionate regard in which he was held by the scholars there.* And when at Andover, the summer of 1831, his Sabbaths were similarly occupied. He thus notices the subject,

* I had intended, when I wrote the foregoing, to forward some of the letters containing the statements alluded to; but upon a re-perusal of them, found so much —for there are five or six letters—on the subject, and, also, so mingled with other matters, interesting to my son, but not sufficiently so, I imagine, as to appear in public account, worthy of notice.

in a letter: "I have the superintendence of the West Parish Sabbath school, consisting of between two and three hundred scholars. I feel that it is an arduous and responsible station, and that I need much grace to exert that salutary influence which a superintendent ought to exert, on so large a school. I know not what God has in store for us. Some two or three scholars, and one or two teachers, not pious, are serious. I ask your prayers for myself and school, that God would bless us with the out-pouring of his Spirit." God was pleased to crown his labors with a blessing, while yet on the spot. Thus he writes on the subject, just after his arrival at Princeton: "Since I wrote last, I have passed through some interesting scenes. Before I left Andover, God in mercy began to revive his work in the Sabbath school, under my superintendence, and in the parish with which it was connected. As the pastor's [Rev. S. Jackson] health was feeble, he invited me to spend my vacation with him. I did so. After the first week, he was entirely laid aside from labor, and placed under the care of physicians in Boston, with a pulmonary affection. From that time, the labor and anxiety of conducting an interesting revival devolved upon me. I daily visited from house to house, and held meetings for prayer and conference, every evening in the week, in different neighborhoods. When I left last week, between sixty and seventy were rejoicing in hope, and probably more than thirty were still anxious. The work seemed to increase instead of diminish. It was no small trial to my

feelings, to leave that people, as I did, like sheep without a shepherd. But the *Great Shepherd* will take care of his flock, and *He* knoweth his sheep. This is my joy. I have reason to believe that God honored me as an *instrument* of good to some souls; and it is an unspeakable privilege, of being simply an *agent* in accomplishing God's purposes of mercy towards sinners. If I know my heart, to be a *co-worker* with God in redeeming our guilty world from moral darkness and death, is the highest honor I covet on earth. During several weeks past, I have attended the inquiry meeting, where I have met from forty to sixty anxious souls. If there is a condition on earth where a man will feel his own weakness, it is in such meetings, when called to answer the momentous question, "What shall I do to be saved," asked by souls who feel they are *lost*. Labor and anxiety have worn on my health, and for ten days before I left, I felt myself failing very fast. My journey here, which was remarkably pleasant, has relieved me much; and I hope, in the course of a few days, to be able to resume my studies with a good degree of interest."

The Rev. S. C. Jackson, minister, then confined in Boston, in a letter to my son, dated October 24, 1831, says: "When I shall return to Andover is an entire uncertainty. Brother Barr, what shall I do when you are gone? I am pained by the thought; and yet it is *wrong*. If God has disabled me, he knows *why;* and surely he can do his work *without me*. I shall try to

feel at ease and trust in God. Be assured, both of regard and gratitude from yours," &c.

In one written, about the same period, by Mrs. Jackson, is the following language: "We were gratified by the reception of your letter yesterday. We feel *grateful* to you for so long and circumstantial a one. And we rejoice to hear that divine influences are still abroad, and extending among our dear people. May they continue to spread, and enlighten, and sanctify, till every soul is gathered into the fold of the Great Shepherd. We feel that it has been a kind and merciful Providence, which has given us your labors so long at this critical time.

"Mr. Jackson feels a *personal* obligation to you, for your kind and arduous efforts for the salvation of his people, which he cannot express. Dear friend, suffer one word of counsel about your health. Don't labor so hard as to injure that precious possession. Look at your dear friend, and behold the effects of over-exertion. With gratitude and affection, your friends," &c.

During the spring vacation at Andover, his circumstances required that he should work at his trade for wages. He was employed by a Mr. Row, of Groton, Massachusetts, who, previous to the vacation, thus writes in answer to my son's application to him: "I am not now certain where I shall want your services; but you may come to Groton, and I will find work for you. If I have any hands in Dunstable while you work for me, my calculation is to have *you* make one of them; in the hope, that

you may be an instrument of good in that moral waste."

Concerning the results of the above "calculation," all I know is contained in the following letter, written by the Rev. J. Spaulding, of Athens, Ohio, but then on a visit to New England; and who had, it would seem, spent a short time in Dunstable. The date is July 19, 1831.

"Dear Brother Barr,—By request I give you a hasty line, to say—1st. That this people are in an interesting state of religious feeling; seventeen attended the inquiry meeting, on Sabbath evening last—2d. That next Sabbath they will be destitute of a minister, and owing to their peculiar circumstances, they *very much* need help —and 3d. That they want *you*. Can you come? Yes. Take the 3 o'clock stage to Lowell. Be at the stage-house, near the canal village, where Frye's tavern used to be, and some one will meet you with a carriage. On Monday morning they will carry you back in season to take the 7 o'clock stage for Andover; pay all expenses; and if not now, will, by and by, further reward you, not only for this, but for favors already received. They are aware, that the 'powers that be' will not allow you to preach. I would not attempt it. Take the best sermon you can find. Read it over till it is familiar. Then read and talk, and talk and read to this people. The people wish to have *you* come, as they are acquainted with you. Come, if possible; if not, send some brother, who is 'a good man and true.' Some one will meet you, as specified above."

The foregoing notices shew, what I believe was the fact, that it was his constant aim, to "do good as he had opportunity." Probably from other sources of information, you will receive additional notices of the same character. I shall now notice his exertions to promote the object of benevolent institutions. I have lost a letter of his giving an account of his services in going over nearly the whole of Cuyahoga County, to ascertain and supply the destitute with a bible. This was done, I believe, at the request of the Bible Society for that county—particulars, for the reason stated, *I* am not able to give—but his labors were arduous. In the spring of 1829, under date of April 19, he writes, "I have been employed five weeks in the Sabbath school business. I have visited the counties of Geauga, Ashtabula, and Trumbull, and assisted in organizing a Sunday School Union in each. In my journeyings I have met with a good many of your old friends, both ministers and others, all of whom wished to be remembered to you, but their names are too numerous to mention. The Sabbath school cause is exciting more and more interest on the Reserve. Better than two hundred dollars have already been sent on to New-York city for books, and I think it probable, that four or five hundred more will be sent before next month is out. I have collected some interesting facts, while absent, and I wish to get still more. I wish to publish in our religious paper here, (Hudson) an account of the *first* Sabbath School on the Reserve. So far as I can learn, this was one that *you established in Euclid*, of which I myself was a member. I

wish you, if you can, to send me the *time* when it commenced, together with the circumstances which led to it, &c. &c." He performed the above tour of five weeks, entirely, I believe, on foot, at a season of the year when traveling is generally the worst of any other—being in the month of March and beginning of April. In relation to the *first* Sabbath school established on the Reserve, I believe the fact to be as my son supposed, at least I had no knowledge of any then in existence, nor for some time after, any where in the Reserve, though it is possible there might have been. I was excited to it, from reading in some of the religious periodicals of that time, accounts of Sabbath schools, and their effects; and being exceedingly desirous to promote the spiritual benefit of the young. I engaged with much fear and trembling in the spring of 1817, in this work. My fears arose very much from my ignorance of the way to conduct them. I could not find a single person, then and there, that had ever seen one in operation; few, very few, had heard of them. Even in those parts of the country eastward, where they were in operation, there was no uniform mode of proceeding. No books particularly to assist—no libraries, &c. &c. I felt afraid of going wrong, but I could not forbear. The school was established, prospered, was beneficial. I have reason to believe a considerable proportion of the dear youths, that first entered and received instruction there, have since made a profession of faith in Christ, in different denominations of Christians. How much use, or whether any, the Lord was

pleased to make of the instructions then given, to produce this result, that day will declare it, "when he that soweth, and he that reapeth shall rejoice together." After carrying on the school for two summers, I removed to another part of the country.

The next service of this kind, of which I have any particular notice, is given in the following letter, which, as it was written previous to his having any view to go to Africa or any where else, as a missionary, at the early period afterwards contemplated—and as it contains sentiments expressed, calculated to show the spirit of the man, I shall present entire.

"PRINCETON, July 3, 1832.

"*My dear Father:*—I returned a few days since, from a very laborious agency in behalf of the American Tract Society. I was happy to find a letter from you here on my arrival. It always gives me pleasure to hear from you, but worn out both in body and in mind, it was refreshing to my spirits to receive your letter. I thought of home a great many times during my agency, and wished I could sit down in your dwelling, be it what kind it may. In the course of six weeks I traveled between four and five hundred miles, mostly on foot, delivered thirty-four addresses, and collected $825 00. Since my return I have not been able to do much at studying, as I feel exhausted in body and mind. I trust my agency will have a happy influence on the churches I visited. My principal object was to obtain funds for foreign distribution. This gave me an opportunity of pleading the cause of the heathen

world. You will probably have learned from the public journals, that the *Cholera*, that scourge of nations, has commenced its ravages in the city of New-York. As Princeton is situated on the great thoroughfare from New-York to Philadelphia, I expect it will be here in its march southward. It bids defiance to precautions. I feel no alarm, although I well know that I may be penning my last letter to you. The path of duty is the path of safety; and if I am to fall a victim to this "destruction that wasteth at noon-day," I had rather fall where duty seems to call. [In this respect his desire was granted.] Some of the students are panic struck, and are preparing to go home, although with some, it is much farther off than mine. He who would be prepared to go to the heathen world, must be ready to meet dangers and death in many forms. I do not feel that I have that preparation which every Christian should have—still I endeavor to realize that life is very *uncertain;* especially to the *missionary of the cross*, and that I should be in constant preparation for death. If spared, I design to visit my friends in the west before I leave this country, if permitted the high privilege of being a missionary. The idea of being separated from them during my earthly pilgrimage, is trying to flesh and blood. But the promise is, that as our day is, so shall our strength be. God can, and I doubt not will, enable both them and me, to acquiesce cheerfully in whatever may seem to be duty. It is a delightful thought that we are all in God's hands. If I am destined to be a herald of salvation to some dark spot of Asia,

or of Africa, I shall not die with the *Cholera* at Princeton. I expect to obtain license in the fall. A small congregation within five miles of Princeton, wish me to preach to them next year on the Sabbaths—pursue my studies here in the Seminary as usual, and preach one sermon on the Sabbath, and deliver a lecture in some of the school houses in the afternoon, or evening. I have not yet concluded what is duty—shall consult Dr. Alexander shortly about it. Love to mother and all the little ones. I hope you will write soon.

"Your affectionate son,

"J. W. BARR."

Less than two months elapsed from the time that Mr. Barr suddenly broke off his studies at Princeton, to embark in the African enterprise, till his earthly prospects and labors were terminated by the stroke of death. That this brief season for pleading the cause of Africa was diligently improved; and that wherever he journeyed, or tarried for an hour for repose or on business, he brought this all-absorbing topic before the minds of those with whom he conversed, he has left the fullest and the most impressive evidence. His desire to improve to this great end the few days for which the mission was to be detained at Norfolk, prompted him to undertake that excursion in which he was arrested by the fatal pestilence, and so unexpectedly removed to a better world.

CHAPTER IV.

His consideration of the subject of Foreign Missions, and his determination to become a Missionary to the Heathen.

Whatever diversity of opinion may exist, as to the ultimate tendency of the establishment of Theological Seminaries, on the interests of correct and sound Biblical and Theological knowledge; and the provision of a sound, devoted, and useful ministry; there can be little doubt that the institution of them in this country, has been singularly contemporaneous with the rise and diffusion of the spirit of Foreign Missions, in the American church. Nor is there any thing surprising in this result. Many an ardent young man, while engaged alone, or nearly so, in his Theological studies, may have felt such desires on the subject of the gospel's universal dissemination, as would have ripened into a settled determination under other circumstances, but has suffered them to die away, in consequence of the want of a free access to the sources of information and excitement, and the mutual counsels which such institutions usually contain. When a large number of candidates for the sacred office, are thus brought together into close and constant communion, they may not only impart warmth and energy to each other, and propagate every salutary impulse with great rapidity, but by their united counsels, devise plans and systems of doing good to the world, which would

not otherwise have been seriously contemplated. The highest commendation which can be passed upon the seminaries at Andover and Princeton, is a recurrence to the extent to which they have identified their early and progressive history with this great enterprise; and it is gratifying to perceive that some of the younger institutions of this kind, are following in the same path. If the genuine spirit of missions to the heathen, shall continue to be sustained and extended in these schools of the prophets, their rise will, in the American church, mark one of the brightest æras since apostolic times.

On the sincere and ardent mind of Mr. Barr, the claims of the perishing heathen had made a strong impression, at an early period after his hopeful conversion; and he was, therefore, prepared, on connecting himself with these institutions, to *impart* a warmth and animation to their missionary circles, as well as to be *improved* and *quickened* by their influence. The only account of the origin and progress of his reflections as to personal duty, which we possess, is contained in his first letter to us, in which he states, that "his mind has been directed to the subject for more than eight years;" and in the following letter from his father, which we publish entire.

Monroe, Butler County, Ohio,
December 25, 1832.

Rev. E. P. Swift:

Rev. and Dear Sir,—I shall proceed to notice in connection, the steps, so far as I am in pos-

session of them, if I may so speak, by which he was led onward to his finally engaging in missionary services.

The following extracts will show how his mind was occupied on the subject of Foreign Missions. The first is from a letter dated Andover, October 5th: "Last Sabbath evening I took tea at Mr. Flint's, where Obokiah lived several months; and, on the same evening, attended conference in the school-room, where Gordon Hall, Mills, Parsons, and Fisk, used to attend. It seemed like standing on holy ground. I was not a little affected with the associations that were awakened."

I knew previously that his mind strongly leaned toward the heathen. Nothing, however, very distinct or explicit had hitherto passed between us on this topic. I was not at home for several months, (being on an agency,) after the letter containing the above extract came to hand. About the time I returned, I received one from his brother, residing at Cleveland, in which he informed me, that Joseph, in a letter to his brother-in-law, Samuel W. Dille, had intimated his purpose of giving himself to some missionary institution, for their disposal. This induced me, in my next to him, to notice this point in the manner following: "John mentioned, that in a letter to Samuel, you intimate your intention of giving yourself to some missionary institution. Is it your purpose to do so before you go through your regular course? I could not, from the passing notice in John's letter, gather your intention fully; yet I was inclined to infer it was so, as

John noticed, that for want of funds you were difficulted in procuring books necessary to pursue your course. I know that, not unfrequently, circumstances in providence compel to a course we did not originally intend to adopt. I hope, however, you may do nothing rashly in this matter. In my view, there is scarcely any thing demanding of more calm, deliberate, and prayerful consideration, than that of an individual devoting himself to missionary services among the heathen. 'Sit down and count the cost.' Are you willing, are you able to encounter and endure, for the sake of Christ and souls, what must, in a greater or less degree, be endured by every missionary to the heathen. May the Lord of the harvest direct you. Your affectionate father."

Not being distinctly apprised of his real views or design, I wrote the above, for two reasons: In the first place, I did not think it wise or prudent, to *determine positively* at that early stage of his theological course, even on the general question; much less, to fairly *commit himself*, by any kind of pledge to the call of any existing missionary society then in our land. Secondly, I had some faint hope, that by the time his theological course would be closing, the Presbyterian church, *as such*, would, in some form or other, engage in the work of Foreign Missions; and, in this event, it was my ardent desire, that my son should go forth as one of *her messengers*, to proclaim glad tidings of great joy among the perishing heathen.

I know that by some, my views and senti-

ments are, and will be called *exclusive* and *sectarian*. But what is it to be sectarian? Is a decided preference of, and honest attachment to, one denomination in distinction from others, while yet those others that hold the "Head" are charitably viewed as members of Christ's body, sectarian?—then *am I sectarian*. And if it is "exclusiveness," to *sincerely desire* that every *distinctive sect* be permitted to peaceably adhere to their own views and discipline, free from innovations, whether by force or fraud, from others —then am I an *exclusionist*.

The next notice I had, is in a letter from him, dated Groton, Mass., May, 1831; in which he thus replies to an inquiry of mine: "I have seen the resolutions of the Baltimore presbytery, &c.; and I am very much gratified to see the Presbyterian church awakening up to the subject of missions. The example of the Baltimore presbytery has been followed by the presbytery of Philadelphia. You ask: Shall I, a *presbyterian elder*, become a *presbyterian missionary?* Perhaps I may. But, I confess, I am nearly sick and tired of hearing some say, I am of Apollos, and others, I am of Paul. I not unfrequently wish myself in some dark, obscure corner of our guilty world, where I might preach Jesus and him crucified, to my dying fellow men, without hearing of *wars*, martial, political, or religious. If I am only permitted to labor among the benighted heathen, I care not what they call me: 'tis all the same thing. The *object* is what I want to look at: *preaching the gospel to every creature.*"

My son was much distressed with the divisions existing, and seeming to increase, in the Presbyterian church; and, as his mind was *strongly drawn* towards the heathen world, he labored to avoid entering into, or taking any part in the religious controversies going on. In his situation, and with his views, it was doubtless best for him not to be diverted from giving his undivided energies to the momentous object before him.

In a letter, dated Princeton, December, 1831, noticing that a missionary spirit was on the increase in the seminary, he adds: "I am rejoiced to see that a missionary spirit is beginning to spring up in the Presbyterian church. Our denomination has too long slumbered over the wants and cries of a dying world. It is time, and high time, she should awake and do something. I rejoice to see them devising ways in which they can do something for the heathen. What will be the result of the Foreign Missionary Society of the Synod of Pittsburgh? Will that subject be brought before the General Assembly next spring? There is one subject which now agitates my mind a good deal, and in reference to which, I would earnestly ask an interest in your prayers. It is the *delicate* and *momentous* subject of matrimony. Should I go to the heathen, as I hope the Lord will send me, it is time I should know who would be my companion in labor, and participator in my joys and sorrows. I feel that this is a subject of deep importance, not only to myself as an individual, but to the interests of missions. It takes hold on *eternity*. I am under no engagements. I remember the

inscription on mother's tombstone, and often lately have repeated that expression on it, 'A prudent wife is from the Lord;' and I hope I feel it in some measure."

In March 1832, he wrote as follows: "Dear and affectionate Father,—Your interesting letter of last month, I received in due season, but as I had just written to you an account of my visit to Philadelphia, [he had spent two weeks there, as a city missionary,] I have not hastened to answer it. I should be happy, indeed, to come and spend my summer vacation with you, were it in my power, but there is no rail-road running from here to Cincinnati and Monroe; and if there was, my empty purse would present an insurmountable barrier to my visit. Having decided, as I trust from a sense of duty, to spend my days in some heathen clime, if it is the will of the great Head of the church, I feel desirous of enjoying the society of my friends before I leave my native soil. And never did they appear so near to me, as since I have come to the determination of leaving them, probably never to see any of them again, till we meet with an assembled universe around the judgment-seat of Christ. In a walk, the other day, I was thinking about you and the family, especially those who give no evidence of having an interest in Jesus Christ; and my feelings almost overwhelmed me. If I could but believe that all our family were truly pious, and would finally meet where sin and sorrow will forever cease, I could think of the separation with comparative calmness: though, even then, the thought of never

seeing each other on earth would be painful. Where I shall labor in the missionary field, I know not. What would you think of my going to Central Africa, under the Board of Pittsburgh? One brother here is now accepted by that Board, and expects to go to Africa. He would be glad to have me conclude to go with him. My own feelings lead me to South America, or Southern Asia. I believe, however, I am willing to go even among the Hottentots. I trust the Lord will direct me to the proper field."

Early in August he wrote, requesting my prayers and counsel in regard to the proposal made to go out on an exploring mission to Africa, under your Board, in the following manner: "Princeton, August 11, 1832. My Dear Father, —While the 'pestilence that walketh in darkness and the destruction that wasteth at noon-day,' is destroying its hundreds and thousands around me, I am still permitted to enjoy *good health*.

"There have been five or six deaths in Princeton by the *cholera;* none of the citizens; all laborers from the canal. I watched with one of the poor fellows one night. He suffered much; symptoms such as you have seen described in the reports of physicians, in the public journals.

"The pestilence is less destructive in New-York now than formerly, but is increasing in Philadelphia. It is also quite severe in Trenton, in this state. But I leave this subject for the more important one of *missions*. The moral pestilence of sin, which is making such wide and fearful ruin among our fellow men, is worse than the *cholera*. No medicine can cure the *latter;*

but for the former, we have in the *gospel* a *sovereign remedy;* and Christians have been commanded by the great Physician of souls, to carry it to all who are infected with the disease. But how negligent have they been in obeying this command!

> " ' Millions there are, on heathen ground,
> Who never heard the gospel's sound.'

" It may be, that the course you suggest is the best, and perhaps the only one which will ever awake the Presbyterian church to action as a body, and in its *distinctive character:* That of young men devoting themselves to carrying the gospel to the heathen, and then calling on the *Presbyterian* churches to support them. I frankly confess, I do not think that I am qualified for a reformer in the Presbyterian church, on the subject of missions.

" I may still see and feel it to be my duty, to engage under the Board at Pittsburgh. They think of sending a mission to Africa. One brother in this seminary has given himself up to their direction, who expects to go to Africa. He has often been at me, to accompany him. Dr. Alexander has several times hinted to me, that I had better go there. Several days since, Brother Pinney, (who is the one who thinks of going to Africa,) gave me a letter from the Rev. E. P. Swift to read, respecting their operations and his going to Africa. I remarked to him, that the Board had better send out two missionaries, as explorers of Africa, who could select a field and make a report of what was necessary. Af-

ter examining the country and selecting sites of missionary stations, they might return or not, just as it was deemed best. *To-day*, Brother Pinney came to me with the question, whether I would be willing to become one of those explorers, provided the Board approved the plan. He stated that he had seen both Dr. Miller and Alexander, who thought that, the very best plan the Board could adopt. This deputation, they think, had better be sent this fall, or early next spring; or rather, at the time when it is considered most healthy along the coast. A letter has been despatched to the American Colonization Society, to ascertain this point. Now, what must I say or do, in reference to this subject? God has given me a robust body; sound constitution; some decision, perseverance, and energy of character. This course will bring the subject directly before the Presbyterian churches. They will have an object to look at. Ought I to go, provided the measure meets the concurrence of the Board? It has brought the subject up before my mind, more as a reality than ever before. Of course, I cannot decide at once. I must have some time to pray and think over the subject, and consult with judicious friends. I am glad to have this early opportunity of laying the subject before you, for advice and consideration. I hope you will not fail of answering me *immediately*. If it should seem to be *duty*, I think I shall rejoice to go; not doubting but the *grace* of God would enable me to bear all the trials which it would subject me to. Oh for wisdom from on high to guide me!

"Should I see it my duty to go to Africa soon, I shall expect, (Deo volente,) to spend a few weeks at *home* first. Your affectionate son."

Before, however, (after the receipt of his,) I could answer it, I received the following, dated September 5th, 1832. "Dear and affectionate Father,—I have been looking with some anxiety for a letter from you, for some days past, but it has not yet come. I send this line to inform you, that circumstances have transpired which I suppose will throw me once more into a father's arms, in a few days. In a communication received this week from the Missionary Board of Pittsburgh, I received the intelligence that if I would consent to go to Africa, they would send an exploring mission this fall. After seeking Divine guidance, and consulting my professors, who were unanimous in the opinion that I had better go, I have written to the Board that I will accept of their proposals, and go, if no other obstacles opposed than I knew of then. I expect now to be in Pittsburgh next week, on my way home; shall only be able to spend a few days with you. But then I go with the expectation of returning, after having explored that dark and benighted country. I trust our heavenly Father will prepare us both for meeting, and for separating. 'His grace will be sufficient for us.' Unless something special occurs, I shall probably be at home about the 19th or 20th. I need not ask an interest in your prayers. I believe I have, and will especially have them, in view of what seems now before me. I should have been *exceedingly glad* to have had your prayers and counsels,

while I was deciding so momentous a matter. But that was impracticable, under existing circumstances. And, I trust, when you come to see and hear all the case, you will also approve the course I have taken. Your affectionate son."

You, my dear friend, know that I had already approved of it;* although it seemed as though it would separate us sooner than had been anticicipated.

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In reply to an inquiry from Mr. Pinney, and in a letter in which the name of Mr. Barr was mentioned, the Executive Committee stated, that if Mr. Barr should conclude to become his associate in the African expedition, arrangements would be made to despatch the mission early in the following autumn. This fact not only explains a passage in the foregoing letter of Mr. Barr to his father, but accounts for the promptness with which, in the following letter, his conclusion was announced to the Committee.

PRINCETON, Sept. 5, 1832.

Rev. and Dear Sir:

The conclusion of your Board, in reference to sending a mission to Africa this fall, was laid before me on Monday last. It placed me in a peculiarly solemn and trying situation. Should

* Allusion is here made to a letter on the subject, previously received from Mr. Barr, in which his approbation of such a course was expressed.

I conclude to accept the proposition and go with Brother Pinney, I must break up all my present plans, forego the advantages of a year's preparation for the *work of missions*, which I felt I needed, and which I had designed to obtain,—leave my friends and country with only a few weeks' notice, and engage in an arduous, responsible, and, in some degree, hazardous mission.

On the other hand, should I *not conclude to go*, the operations of your society would be retarded another year; the churches having no specific object to look at and arouse them, would still slumber; and a dark, benighted continent remain still longer without the *gospel*. Need I say, there was a struggle in my bosom?

After seeking Divine direction and consulting my professors, I have decided to offer myself to your Board. In doing this, I act in accordance with the unanimous opinion of my respected and beloved instructors, as well as with what seemed to be the teachings of God's Spirit on my own mind. I have not had an opportunity of consulting my *honored father*, on this particular question. I know, however, his feelings towards your Board, and in respect to my engaging in the work of *missions*. So that I suppose it will be in accordance with his views of my *duty* in this case, however trying it may be to his *feelings* to give his son *up so soon*. I shall write to him to-day.

After consulting Drs. Alexander and Miller, it is thought best that I proceed immediately to the west and visit my friends.

I shall, therefore, expect to be in Pittsburgh

next week, a day or two after you have received this communication; if nothing special should occur, probably on the 13th.

I shall then bring with me testimonials from my Professors here. If you wish any others, I would refer you to my Professors at the Western Reserve College, Hudson, Ohio. Also my Pastor, the Rev. Stephen Peet, Euclid, Ohio.

As I hope to see you in person soon, I add no more, except to ask an interest in your prayers. I feel the need of them, Dear Sir, in the work before me.

Your affectionate brother,

JOSEPH W. BARR.

Rev. E. P. Swift.

When we consider the perilous character of this enterprise, and the brief period which could be allowed him to remain in this country, if this determination was formed, we cannot fail of being struck with the devoted zeal and heroic firmness, which led this excellent young man, instantly to abandon his favorite studies, bid a final adieu to his beloved teachers and fellow students, and at once engage in the most cheerful and active manner to prepare for his intended voyage to Africa. He felt that his Master's business required haste, and how intimately connected with the *moral influence* of his character, upon the churches and the minds of the young men who are to follow him, was this part of his conduct! The record of the *two last months* of his life, commencing with this prompt decision, will long be, it is to be hoped, a blessing to that cause in which

he fell. On leaving Princeton, Mr. Barr was handed the following introductory letter to the Committee, by one of his venerable teachers.

PRINCETON, Sept. 10, 1832.

Rev. and dear Sir:

This letter will be handed to you by Mr. Joseph W. Barr, who has offered himself to your Board as a missionary to the interior of *Africa*. He is greatly esteemed among us; and leaves us to visit his friends, and prepare for the voyage, with the cordial affection, and the fervent prayers of all the friends of the Redeemer's kingdom, who know him. We trust he will prove "a chosen vessel," destined to bear with a rich blessing, the treasures of divine mercy to thousands of the perishing heathen. That the great Head of the church may graciously preside over your Board, and make *this*, its *first enterprise*, a rich blessing to the world, is the unfeigned prayer of, Rev. and dear sir, your brother in Christ,

SAMUEL MILLER.

The following extracts from letters to the father of Mr. Barr, written after the death of his son, are here inserted, not only because they are expressive of the sense of his piety and worth which was entertained by his fellow-students, but because one of them gives a description of his last interview with his beloved brethren in the Seminary.

PRINCETON, NOV. 13, 1832.

Rev. and dear Sir:

Although it may seem improper for a stranger to intrude upon you so immediately after your severe affliction in the death of your deeply lamented son, yet I cannot feel as a stranger towards you, when addressing you in relation to him. He was one in whom I felt a sincere and deep interest, and I think that I may truly add, that he reciprocated the feeling. Our acquaintance was of but one year's duration, but our intercourse, especially for the last few months, was frequent and very confidential. We often mingled our prayers together for each other's welfare, and for the advancement of the great cause of our Saviour. We often laid open to each other, with all the confidence of brothers in Christ, our inmost feelings of hope, or sorrow, or joy. When he died I felt, and still feel, as if a brother had gone to heaven, and had left me to sorrow that I should never see his face again—at least not on this earth. May God grant that I may be with him in that joyful resurrection to which I feel assured his sleeping dust is destined. For these expressions of feeling, I need make to you no apology. For the affection which I bore to *him*, I have repeatedly, even during his life, prayed God for his holy blessing on your family, and now that he has gone to glory, I cannot but feel as if I was not a stranger to you. Though, hitherto, you have known me not, I have been in spirit where your spirit has also been, by the grave of my friend and your son.

We have met *there*, sir, and of course, we are not strangers.

My more immediate object in addressing you, is to state that it has seemed to many of your son's former associates here, that some steps ought to be taken immediately, to improve for the glory of our Redeemer, His striking act in removing our beloved brother, at such a time, and in such a manner. He was known to very many students and ministers, both in the Congregational and Presbyterian churches. I need not add, that to know him was to venerate his deep-toned, self-denying, energetic piety—to love his amiable character, and to admire the clearness and vigor of his intellect. He was extensively known, and all who knew must have been startled and shocked, when they learned that he was gone. The churches feel—they feel deeply his death—and this feeling must not die away, until it ripens into something more than feeling. The idea has been suggested of the Society of Inquiry on Missions, &c., of this place, preparing an obituary notice of his life and character, which should be connected with such general views and exhortations as would be appropriate, and that this should be circulated in the name and by the authority of the Society through the country, by means of religious newspapers, &c. Measures have been taken by the Society to carry this into effect, and I now write to obtain from you the facts necessary for the purpose. The utility of the object is obvious, and it is only from his family that we can derive the materials requisite to effect it. We wish to have a sketch

of his life, together with such particulars of his religious history as will be most interesting and instructive. The circumstances of his conversion are already known to me, he having related them, but I would be much obliged to you for a detail of them. Especially the particulars of his first awakening, in consequence of the remarks of one who I think was an elder in the church where he worshipped, and also the particulars, if you know them, of a fearful temptation he endured when under conviction of sin, to dash himself down a water-fall near his place of residence.

Accept, Sir, for yourself and family, of the sincere respect and sympathy of yours,

J. READ ECKARD.

Rev. Thos. Barr.

PRINCETON, Dec. 14, 1832.

Dear Sir:

I had the honor of being a classmate of your son in this Seminary—his death was to us a very afflicting event. Our Professors have seized upon it, as a means of awakening such feelings in the breasts of the students, as the peculiar circumstances of his death, and the relations he sustained to the church as a prospective Missionary, are calculated to excite. As I am allowed to speak of the dead, I should be willing to take upon me the responsibility of saying in the name of the students of this Seminary, that your beloved Son, was endeared to us all by no common ties. He moved among

us like an inspired genius on the subject of missions. Many thrilling appeals has he made from time to time, many a fervent prayer has breathed from his lips. I do not speak to excite within you a spirit of pride that *you* had *such* a son. God gave him, and God I cannot doubt, has taken him to his heavenly presence. Little did we think that he who was the fairest and seemingly the healthiest of us all, was so soon to quit the labors of this world—so soon to try the realities of eternity. I cannot well forget that tender and most solemn meeting which we last enjoyed with our Brother Joseph. It was on the morning of his departure—it was then I think, or the night before, that Joseph arose, and after passing through a few remarks, concluded with something like the following: "Brethren, after much deliberation and prayer, I have determined upon what seems to me to be the path of duty. I go to the work not knowing what shall befall me, perhaps my bones are soon to lie whitening on the plains of Africa beneath some palm tree; perhaps I shall fall before my work is scarcely commenced, but I trust in God; follow me brethren with your prayers." He was called upon to pray by one of the Professors; there was an uncommon flow of feeling in his prayer. *I* wept, though not to weeping given, and others too did weep. God bless our brother, was our secret prayer, and then we parted.

Dear Sir, there is mystery in the providence of God: though He hold back the face of his throne, we are assured that justice and judgment are the habitation thereof; perhaps like Samson

our dear Brother would have slain more in his death, than he would have done in a long life—it may be the means of awakening a greater interest among the people on the subject of missions, than would otherwise have been felt, and cause them to do far more.

Dear Sir, I sympathise with you in the loss which you mourn, but it is his gain no doubt who has been taken from you. Have you not some Benjamin that you are willing to give up as a martyr in the cause of God? Joseph is gone, you will say, and how shall I spare Benjamin also? Well, it is the cause of God, and we should esteem it a privilege to give up our friends—but I cannot add. May God sustain you in your labors of soul.—Farewell.

Yours in the Lord,

SILAS BILLINGS.

Rev. Thos. Barr.

CHAPTER V.

His last Journey—Ordination—Sickness, and Death.

Agreeably to the intimation given in his last letter, Mr. Barr arrived in this city on the 14th of September, and spent two or three days in conference with the Executive Committee, and affectionate intercourse with the friends of missions. He brought from his instructors at Princeton, the following testimonial:

To the Executive Committee of the Western Board of Foreign Missions.

Dear Brethren,

Having understood that Mr. Joseph W. Barr, a student of this Seminary, and a licentiate of New Brunswick Presbytery, has offered himself as a missionary to Central Africa, under the direction of your Board, we take pleasure in attesting, that the religious and moral character of Mr. Barr is excellent, that his mind is vigorous and well balanced, and that his literary and theological attainments are highly respectable.

It is true; his theological course has not been completed, but as he has been seriously occupied with theological subjects ever since he commenced a course of liberal education, he has acquired a maturity in his religious knowledge, superior to what is common in our licentiates. In our opinion, Mr. Barr is eminently qualified to go on an exploring expedition to Africa. He enjoys a vigorous state of health, much firmness and energy of mind; and, if we are not deceived, will unite, with much prudence, a spirit of activity and enterprise. It is no small recommendation, that he has been brought up to labor, and that the habit of working at his trade, has not been entirely relinquished during his academical and theological course.

Mr. Barr is, besides, a good writer, and a man whose communications to the Board will be judicious, and such as will command entire confidence. We do, therefore, cordially recommend

Mr. Barr, as a suitable person to be employed in the important mission which is in prospect.

With great respect, we are yours, &c.

A. Alexander,
Samuel Miller,
C. Hodge.

On the Sabbath he preached three times, once in each of the churches in the city, and in Allegheny town. His solemn appeals in behalf of the heathen, delivered in public, and his amiable manners and ardent piety, in the society of Christians, will long be remembered by many in this place; and the prompt and liberal subscriptions for the African mission which were then obtained, bore full testimony to the deep impression which was made. The cheerfulness with which he spoke of so soon bidding adieu to his aged father, and a large circle of friends, and adventuring his life on the arid sands of Africa, surprised and awakened admiration in the minds of all. His final interview with the Committee, was solemn and impressive.

On leaving us for the residence of his friends in the western part of Ohio, the Corresponding Secretary transmitted by him the following letter to his father, which, on the suggestion of him to whom it was addressed, is here inserted.

Pittsburgh, Sept. 17, 1832.

My Dear Friend and Christian Father,

I received your kind letter and should have replied to it immediately, if other imperious duties

had not seemed to prevent, and now some things referred to in it I must omit, as an entirely new and solemn subject occupies my own, and will occupy your attention. I refer to the expected departure of our beloved young brethren for Africa, this fall.

Your dear son has been, in the hands of Christ, the instrumental cause of hastening this first important movement of our society; and I hope it is to be one of vast and lasting benefit to the Presbyterian church, and to distant lands.

I feel a heart truly to sympathize with you, my excellent friend, in the prospect of being so soon called to part with a beloved child, in so eventful and perilous an enterprise; and that to you in the decline of life, it will be attended with deep sorrow of heart, and a severe trial of your faith in Christ, I cannot doubt. The fact that your beloved son comes to us with the most satisfactory testimonials from those who best know him; that on our minds, and the minds of Christians in this city, he has made a *deep impression of his qualifications* for the work, and strongly interested our warmest affections, and cannot fail of doing so wherever he goes, will no doubt gladden your heart as a *Christian*, but also it will add to your grief as a *parent*, when he comes to be separated from you. In these domestic sorrows, these conflicts between the calls of Christ, and the strong emotions of parental feeling, I would indeed fondly bear a part with you, and my prayer is that *Jehovah Jesus* may console and strengthen you.

"God," said a venerable ministerial friend

who is now no more, "God had but one Son, tenderly beloved, and he was sent as a missionary to a distant world, where he knew that the mission would terminate in his murderous death." Yes, truly, you have in this an example than which there could not exist a higher. Will not he who was the sender, and he who was sent, remember you for good, when the moment of trial comes? If He sent his only Son to be received back again, in the fullness of time, how soon may you, with open arms, hope to receive yours also before the throne of the glorious Mediator? Were I writing to one less experienced in the divine life, I might advert to the brevity of this separation at furthest—the uncertainty which hangs over all human joys, and the certainty that when you come *perfectly to know* the great Master whom we serve—when "faith is turned into vision, and hope into fruition," you will rejoice that you were permitted to make this act of the surrender to him; and rejoice, also, that to a beloved son, "*grace was given*" to offer himself, "after such a sort," to the work of the renovation of the vast continent of Africa. To me it appears that this mission is unexampled in modern times, for its ultimate consequences upon the condition of a large portion of the pagan world, and I cannot but hope that its results upon our church will be most auspicious and lasting.

The two brethren who are to go out, if we can judge from what we know and have seen of one, and have heard of the other, are just the kind of men which we should have been glad to retain

in this country for some time, as agents of our society. But it seemed on the whole best that we should set forward without delay, and the consequence is, that we must try to be prepared for the first opportunity which may occur for their departure. It is concluded to have the ordination take place, (probably in Philadelphia,) as early as the middle of October. It would be extremely agreeable to us, if you could attend, and take some part in that interesting solemnity. I hope you will take this subject into consideration, and if consistent with your arrangements, comply with what I doubt not would be the dictate of your feelings. May the Lord make plain, in all respects, the path of duty, and impart grace and strength to follow it with a calm and steadfast mind. With much respect and affection, I am yours, &c.

E. P. SWIFT.

"He reached our dwelling on the day appointed," says his father, "on Thursday, the 20th of September, late in the afternoon. For want of information where he got out of the stage to come home, he walked 12 miles instead of 6½.

"His stay was to be so short, and he was so anxious to be some how occupied in promoting the object to which he was entirely devoted, that *some* of those particular communications were omitted which has since been a matter of regret."

Young Barr bore to the hand of his father the following letter from one of his venerable in-

structors, and one who was known by both to have taken a deep parental interest in the prospects of this his beloved pupil. The design and the seasonableness of the communication, the letter itself explains.

PRINCETON, Sept. 10, 1832.

Rev. and Dear Sir:

The time has arrived which will put your parental feelings to a trial somewhat severe. Your son Joseph has determined to go on a distant, dangerous, and highly important enterprise. It was with reluctance that I yielded to the plan of his curtailing his theological course by one whole year; because I am persuaded that he would have made good use of that time in improving his knowledge, and laying up stores which might be useful in the work of the ministry. But the call of his Master to go forth *now*, seemed to be clear; and the truth is, Joseph is better qualified for the high calling to which he aspires, than nine-tenths of those who take this sacred office upon them. If the Lord spares his life, I think he will become eminent in the missionary field. Since he has been with us, we have had no occasion, less or more, to find fault with him. His conduct, as far as we know, has been in all respects becoming his profession and situation: and it affords me unfeigned pleasure to say, that, in my opinion, he is sound in the faith. His examination on theology, conducted before our Presbytery by President Carnahan, gave entire satisfaction.

I have been very cautious about advising your son to undertake this expedition, for I know it must be attended with extreme danger of life and health; but of this he is fully aware, and seems to have his heart fortified against every fear and every danger. I consider the enterprise to be one of the most interesting which can be undertaken. It has relation to a whole continent, which for centuries has been buried in deepest darkness. The young man who is to be the companion of your son, and who has exerted himself much to induce him to resolve on this mission, is a person peculiarly well qualified for such a work. He is bold, cheerful, patient of labor, and zealous for the conversion of the world. May the Lord go with them and prosper them! Engage all your pious friends to set apart special times of prayer, for the blessing of God on this enterprise.

I am, respectfully, yours,

A. ALEXANDER.

"We had," continues Mr. Barr, "an affectionate, and I hope profitable interview. While we *tried* to hope that we might meet again on earth, we felt and prayed together as though we should not.

"While at home three days, (one the Sabbath,) he preached for me four times—on Friday night once, and three times on the Sabbath, in three different parts of the society. There was a deep interest manifested by numbers in the enterprise on which he was going. Though the congregation were small, and were then exerting

themselves much to put up a house of worship so as to occupy it in the winter, yet they contributed $26 with much readiness to aid the object. On *Monday* I went with him to Cincinnati, in which city he preached on Tuesday night in Dr. Wilson's church on the subject of missions, and presented the African Mission particularly. I have good reason for believing that a deep impression was made on many present, favorable to him and the enterprise to which he was committed. On Wednesday the 26th, about 10 o'clock, we parted to meet no more in time. He proceeded direct to Cleveland, which he reached on Saturday; and where and in the vicinity he remained until in the evening of the 3d of October, when he left in the stage for Albany. He wrote to me for the *last time* at 1 o'clock in the morning of the 20th, at Philadelphia, which place he left at six the same morning, for Norfolk, Virginia, expecting to sail for Africa from that port, on or about the 25th."

The compiler met him early on the 11th, on board the Philadelphia Steamboat, at New-York, and during that day's journey, and the solemn and interesting transactions of the following, (the day of ordination,) and his final interview with him on the morning of the succeeding one, this devoted young man evinced such a cheerfulness and even joy, in the near anticipation of the perilous enterprise for which he was so soon to leave his native shores—such firmness of purpose—meek humility, and ardent glow of sacred feeling, as made his society peculiarly instructive and profitable.

On the evening of the 12th, in the presence of a large and solemn assembly, he, in connection with his associate Mr. Pinney, was set apart by the Presbytery of Philadelphia, to the work of the holy ministry, in the 6th Presbyterian church. The appropriateness and affectionate fervor of the exercises of the venerable men who officiated on that occasion—the solemn stillness of the large congregation, and the calm and cheerful serenity—ardent affection, and unhesitating steadfastness of purpose, depicted in the countenances of the candidates, will not be soon forgotten.

Having repaired to the city of New-York, and preached *twice* in different churches on the Sabbath, Mr. Barr, early in the next week, rejoined his associate in Philadelphia, and when their preparations were made, and they had taken an affectionate leave of their Christian friends in that city, they proceeded to Norfolk, Va., the place of intended embarkation. The following is an extract of his last letter to us.

Norfolk, Oct. 23, 1832.

Dear Brother Swift:

We arrived here to-day, and find the vessel will not sail till near the fifth of next month. I desired to embark immediately, but the will of our Heavenly Father be done. He has something, I hope, for us to do in the churches yet, before we leave. Brother Pinney will state our views.

Dear Brother—I find the preparations for our voyage and living in Africa, has buried me al-

most in worldly business. I shall be glad when I can set foot on heathen ground: although, I often feel very unfit for the arduous work before me. And now, dear brother, I ask again an interest in your prayers. Oh, forget us not—we need your prayers. You are not forgotten by us—I feel cheerful and happy in anticipation of what is before me. Your brother and fellow laborer in the Lord.

JOSEPH W. BARR.

What remains of the sad and affecting termination of the earthly career of this excellent young man, will best be told by those who were the witnesses of the closing scenes.

The first intelligence of the decease of Mr. Barr, was contained in an article immediately afterwards published in the Southern Religious Telegraph, of which the following is an extract:

"Another Missionary has fallen! It is our painful duty to state, that Mr. Joseph W. Barr departed this life, at the residence of Mr. John N. Gordon, in this city, last Sabbath, (the 28th ultimo,) about 3 o'clock, P. M. His death was sudden and unexpected. At nine o'clock on Saturday night, he was apparently in perfect health.—[We passed the evening with him, in company with a few friends of missions, who felt deeply interested in the enterprise on which he was about to embark.] He was slightly indisposed, as he afterwards stated, when he retired to his chamber for the night. About one o'clock he was taken violently ill of cholera. Able

physicians were immediately called in, and the usual remedies administered; but in vain—his Lord and master had called for him. The progress of his disease was so rapid as to baffle the efforts of medical skill—and at 3 o'clock he was released from his sufferings, and admitted, we trust, into the rest which the Lord has prepared for his people.

"It will be consolatory to his distant friends, and to the young ministers who were recently his fellow students, to know that *he appeared to be perfectly resigned to this mysterious stroke of providence.* Though his heart, filled with compassion for the perishing, was fixed on the work of missions in Africa, to which he had dedicated his life—yet he was willing to leave it and to die. He discovered no alarm at the approach and near prospect of death. The summons, though sudden and unexpected, did not find him unprepared. On being asked by the writer concerning the state of his mind, he expressed with earnestness his confidence in God and submission to his will, adding—"*the blood of Christ cleanseth from all sin.*" Here rested his hope on the Rock of ages—and it sustained him in the hour of trial. He repeatedly expressed the same unshaken trust in the Lord, to other Christian brethren who attended him during his short illness. Death to him was a vanquished enemy. In the near view of eternity he could pray in the language of the apostle—"Even so, come Lord Jesus," &c.

"The general distress of body produced by his disease, did not cloud or impair the enegries

of his mind. While looking to his Saviour for support, and to the glories of that world which he was about to enter, he did not forget his distant friends, nor the attentions of those around him. When no longer able to speak aloud, he said to the writer, in a low whisper—"I wish, while I am able to speak, to express my gratitude to my friends here [referring to Mr. and Mrs. Gordon, and the brethren who were with him] for their kindness to me;" thus recollecting every thing which Christian courtesy might suggest to one in health.

"His funeral was attended on Monday at the First Presbyterian Church, at 11 o'clock. The Pastor of the Church was absent, having left the city a few days since, to attend the meeting of the Synod of Virginia. The Rev. Mr. Taylor preached a sermon appropriate to the occasion, from Rev. 22:20. *He which testifieth these things, saith, Surely I come quickly: Amen. Even so, come Lord Jesus.* The words in the last clause of the verse, our departed brother had used in conversation with Mr. Taylor, on Sabbath morning.

"We can say little of the life or character of our young brother who was sent here to die—as he was not personally known to us till the evening before his death. He was the son of the Rev. Thomas Barr, of Monroe, Butler county, Ohio. He pursued his studies proparatory to the ministry at the Theological Seminary, Princeton, N. J. On the 12th of October, but 16 days before his removal from us, *he and Mr. J. B. Pinney*, a native of Georgia, were

ordained and set apart for the work of Christ among the heathen, by the 1st Presbytery of Philadelphia. They had recently been students together at the Theological Seminary, and had given themselves unreservedly to the Western Foreign Missionary Society of the Synod of Pittsburgh. They had been appointed, agreeably to their own wishes, to explore the interior of Africa, with a design of establishing a missionary station in such a place as should appear to them, after a survey, most favorable for diffusing the knowledge of the gospel among the benighted tribes of that land. At their ordination, the Rev. Dr. Green presided; Rev. Dr. Alexander preached on the command of Christ to make disciples of all nations; and the Rev. Dr. Miller delivered a charge to the missionaries. Arrangements had been made for their leaving their country to enter upon their work, and they were expecting to embark for Africa in the vessel that was to sail from Norfolk for Liberia, the present week.

"Mr. Barr arrived in this city on Thursday evening. On Friday he went to Petersburgh, and after making arrangements for a public meeting in that place, to be held on Tuesday, he returned to Richmond. This was on Saturday. The same day a notice was inserted in our daily papers that he would preach on the Sabbath—the day on which he was dismissed from his labors to enter into rest. Though he was a stranger to our churches—his visit was welcomed; and those who became acquainted with him, felt deeply interested both in him and the cause in which he was enlisted. Already new hopes

were awakened for Africa—and the friends of missions rejoiced that their brethren of the Western Board had obtained for the arduous enterprise the services of one who appeared to be so well qualified and prepared for the work. How suddenly have these hopes been swept away! In a moment the plans of usefulness which our brother had formed are destroyed, and the benevolent work is interrupted. The Lord saw that it was in his heart to accomplish it, and discharged him from the service. The purposes of Jehovah, in this affecting dispensation, are shrouded in darkness, but it becomes the church, instead of regarding it as a *calamity*, or fearing that it may be the occasion of delay in the work of missions in Africa, to *trust* in the Lord, believing that He, to whom this cause is unspeakably dear, is ordering all things wisely for its accomplishment.

"The young missionary, though dead, may yet speak to the churches, and plead for injured Africa in language which shall awaken many from their slumbers, and excite them to call on God to sustain and bless the efforts which his people make for the salvation of her benighted, barbarous tribes. How impressively are the Western Board and the friends of missions exhorted to enter on this work in the posture of earnest prayer. *Cease ye from man*—God only can sustain the cause. The best plans may be formed; the best men may be appointed to execute them; all things may be prepared for the enterprise; but if the church be not instant and earnest in prayer to God, taking hold on the

divine promises with a vigorous faith, so that the Lord shall direct and sustain her benevolent efforts; can the work be effected? Will not the plans be fruitless?

"When a missionary falls in a barbarous or unhealthy clime, how prone is unbelief to regard the event as an indication of providence, reproving the friends of missions for their imprudence in thus rushing into danger! Had our young brother as suddenly fallen in Africa, how many would have looked at the event as a warning, admonishing them to neglect her perishing millions, because *they* cannot live in Africa! Has there not been too much fear and false reasoning on this subject? May not such providences as this correct the views of many Christians? If such men as Cornelius and Barr, men of vigorous constitutions and perfect health, and of much physical strength, are suddenly cut down in places where no fatal disease prevails, shall it be thought strange that men die in like manner, in Africa, or India, or Western Asia? The objections to the cause of missions urged from a consideration of the unhealthy climates to which missionaries must be exposed, might be answered by many facts of this kind."

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Mr. Pinney, immediately on hearing at Norfolk, of the decease of his beloved friend, announced it to the Committee in the following letter.

Norfolk, Va., Oct. 31, 1832.

Dear Brother Swift:

We are indeed called to mourn! Our dear brother Barr is *no more!* Last Wednesday he went on to Richmond and Petersburgh, to present the subject there. I expected his return this evening, when, judge of my surprise and grief, this afternoon information was brought of his DEATH! The Saturday's paper contains a notice that he was to preach twice on Sabbath. The Monday paper gives an invitation to his *funeral!!* We have indeed met with a great loss, but without doubt he is enjoying heavenly bliss. His was a character to be esteemed, and the more I knew the more I loved. But he has gone, and we must submit to the divine will.

The question now arises, what shall I do? If you think I should go, which I desire, though doubtful of its expediency, by writing at once, I may perhaps sail in the Jupiter; or at least, can go on to Savannah and sail from there.

I shall wait here to get a speedy answer from the Board. I leave to you the painful task of telling his aged Father the afflicting tidings: may Jesus sustain *him* and all of us.

November 1*st.*—By a letter received last night from Mr. B. Brown, I learn the following particulars: "On Friday," (says Mr. Brown,) "he made arrangements for preaching on Sabbath. In the afternoon he visited Petersburgh, and returned here and dined at Mr. John N. Gordon's. I took tea with him, the Rev. Mr. Converse, and others, at Mr. Gordon's, Saturday evening.

About 9 o'clock, we retired, leaving him, as we thought, in good health. Between one and two in the morning, he had been vomiting about half an hour before Mr. Gordon heard him. Dr. Burton (a most eminent physician) came about two. At eight, the Dr. said he was purple, and that it was a bad case. About three in the afternoon, on Sunday, he departed this life. *Every attention possible was paid him.* Mr. G. thinks he made a light dinner on Saturday, at which time he ate some sweet potatoes. He was composed; did not speak much; was much in prayer."

If I had entertained the least suspicion that the Cholera was in Richmond, I should have opposed his going there. The Richmond people deny that it is there.

Your afflicted and bereaved brother,

J. B. PINNEY.

Two letters to the afflicted father, the one from the Rev. Mr. Taylor of Richmond, and the other from the kind family in which he expired, will show how much affectionate interest had already been awakened in his behalf, among those with whom he had an acquaintance of but a few hours only.

RICHMOND, Oct. 28, 1832.

Rev. and Dear Sir:

How precious is the truth, that we have in heaven a great High Priest who can be touched with a feeling of our infirmities, having been in

all points tempted like as we are! A brother, indeed, who has learned by experience what it is to obey in the midst of sufferings. And how infinitely important that we, who by our office are so often called to administer consolation to the afflicted, should ourselves be able to sympathize with them. But how can this be, unless we have tasted of the bitter cup! Nay, how can we know how to estimate the bitterness of that cup which our Saviour drank off for our sakes, unless we have drunk some portion of it ourselves? But why should I dwell upon these things, when doubtless "the anointing which you have received of him abideth in you, and you need not that any man teach you, but as the same anointing teacheth you in all things."

Yet, my dear sir, I do feel disposed to linger upon these truths, before I come to the subject-matter of this letter. I now feel regret, that I did not take a few moments this morning to despatch a letter, announcing the illness of your son, that that letter might be a precursor of the afflictive intelligence which it is my painful duty to communicate in this. Yet, had you not lent him to the Lord, to be the instrument of promoting his glory in any way that his infinite wisdom should see fit? Were you not as willing that he should go home to his Master from the American, as from the African shore, if that would be the most acceptable method of finishing the work which the Lord had given him to do? "Even so, Father, for so it seemeth good in thy sight."

The facts which I have to communicate are

few. Your dear son, now I trust with Christ, arrived in this city on Thursday. After calling on some few friends to his particular branch of the cause of Christ, he visited me for a few minutes, settled arrangements for the services of to-day, and on Friday, P. M., went to Petersburgh to make similar arrangements there; returned on Saturday morning; called on me again about sunset, yesterday, (i. e. Saturday); left me in apparent good health and spirits. He had taken lodgings under the hospitable roof of Mr. John N. Gordon, of this city; whose circumstances were such, both as to disposition and ability, to do every thing which could be done for the comfort of his guest. About 5 o'clock this morning, Mr. Gordon waked me, saying that your son had been taken ill in the night. I soon visited him, and found Mr. Gordon and Mrs. Gordon, with others of their family, in assiduous attention upon him; but he was evidently in the grasp of a malignant attack of that malignant disease which has been ravaging many parts of this country. I thought his case hopeful at first, having had medical attendance of the best character, at a very early hour after the attack, but the disease continued its ravages until about the middle of the afternoon, when God released him. I am satisfied that nothing which could have been done, with prospect of success, was omitted. His distress, as is always the case in this disease, was great; but, I think, less than in some other cases which I have witnessed.

Monday, 29th. To-day his remains were

carried, at 11 o'clock, to the first Presbyterian church, and a larger assemblage than usual were gathered. Rev. Mr. Armstrong being absent, I endeavored to make the occasion profitable, by a discourse from Rev. 22:20, which were the last words I heard him utter: and he seemed to utter them with a cordiality which bespoke the state of his mind. Mr. Gordon will give you more particulars. Wishing you the consolation and supports of the gospel, I subscribe myself,

Your brother in the gospel ministry,

STEPHEN TAYLOR.

RICHMOND, Oct. 31, 1832.

Rev. and Dear Sir:

You will, no doubt, before this reaches you, have received a letter from Mr. Taylor, containing the melancholy intelligence of the death of your son; but believing that every particular relating to the illness and death of one so deservedly dear to his friends, will be gratifying; and Mr. Gordon being very much occupied, I have determined to write, and, as far as I can recollect, give all the particulars of Mr. Barr's visit to us,—his sickness and death.

If the sympathy of strangers can afford any consolation to his bereaved parents, brothers, sisters, and friends, be assured you have it.

Mr. Barr arrived in Richmond, from Norfolk, last Thursday; dined with us on Friday; went to Petersburgh the same afternoon, to make an appointment to preach; returned the next morning, and remained with us until his death.

Even the short space of time that he sojourned with us, was sufficient to endear him to my heart. I have never met with a stranger for whom I had formed a greater attachment, and in whom I felt a deeper interest. His humility, his softness of manner, and above all, his ardent piety and entire devotion to the service of his Redeemer, called forth the warmest feelings of respect and love for him, from us all. But I, who know comparatively nothing of his character, need say nothing more on this subject to those who knew him well.

When he retired to rest, Saturday night, *little did we think* what *another day* would bring forth! He was unwell when he went to bed, but said nothing about it. He aroused us late in the night. I immediately went to his bed-side, and found him suffering with that most dreadful of all diseases that I have ever seen, the cholera; but I hoped he was in the early stage of the disease, and that it might be speedily arrested. The usual medicine and remedies were applied as soon as they could be procured, by two skilful physicians, and every thing done that we could to relieve him; but *vain* was the *help of man!* As soon as I thought him in danger, I asked him if his mind was composed and at peace. He replied that it was. And although he did not then seem to think he was going to die, manifested entire resignation to the will of God.

The Rev. Mr. Taylor visited him as soon as it was day, and conversed and prayed with him;

and he has given you a much better account than I can, of what passed between them.

Our Christian brethren visited him, and paid him every attention that they could pay a *brother beloved.* Early Sabbath morning, he asked me if it were not Sabbath morning. On my replying in the affirmative, he said: "I cannot sing, 'Welcome sweet day of rest,' now." I asked him if he would like to hear it sung. He said, "Yes." And as well as I could, under such affecting circumstances, I and Mr. Gordon, (who came into the room soon after,) sung it for him. He, very early in the day, became so completely prostrated, and the general distress of his body so great, that he could say but little more.

He once after requested the brethren to sing and pray with him, but was immediately seized with cramps, which prevented it at that time; but prayer was offered afterwards. Oh! I shall never forget his looks, while I live; and although his sufferings must have been very great, he bore them with much patience.

I asked him, if there was any thing that he wanted, or that I could do more for him. He looked at me with an expression of countenance that I cannot describe, and said: "*You are very kind*, and I want to express my gratitude to you all, while I can." These were about the last words that he said to me. About this time, he said to the Rev. Mr. Converse, who asked him if he felt prepared to meet the change that seemed to await him: "The blood of Jesus Christ cleanseth from all sin." Once, while I was sitting at his

bed-side rubbing his hands, he said to me: "I am afraid you will get sick." But, O, what would I not have done to have saved his life! And, now, I find it hard to be resigned. O that I, as well as all who loved him, may be enabled to say from the heart: The will of the Lord be done! He retained his senses to the last, but was unable to speak for some time before he died, which was about half past 3 o'clock, on Sabbath afternoon: and, thus, this Sabbath begun by him in so much suffering, ended in that Sabbath of rest that never ends. May you and all the members of his bereaved family, derive much consolation from this reflection, and the hope that, though he is dead, he yet speaketh for the cause of missions; especially for benighted, oppressed, and degraded Africa. Mr. Gordon will add a few lines, and state what arrangements have been made about his clothes, papers, money, &c. We have kept some of his hair, and will put it with his clothes, after retaining some for ourselves. Mr. Taylor preached his funeral sermon on Monday, from these words: "He which testifieth these things saith, Surely I come quickly: Amen. Even so come, Lord Jesus!"—which were the last words he heard him utter. The hymns sung on the occasion were, the 90th psalm, long metre,—1st, 2d, 3d, 5th, and 8th verses; the 12th and 566th of the Village Collection. And, now, may you be supported and comforted under this sore affliction, is the prayer of one who deeply sympathises with you.

LOUISIANA GORDON.

My Dear Friend:

I can add but few words in addition to what Mrs. Gordon has written, on a subject so painful to us all. We loved the man, and we felt an ardent attachment to the cause in which he had embarked. But God seeth not as man seeth. Clouds and darkness are round about him. Justice and judgment are the habitation of his throne. Our dear brother brought but few articles with him from Norfolk; where, I presume, most of his articles were deposited, as he was to embark from thence, in a few days, on his voyage. This morning, I sent down to Rev. Mr. Pinney, all his clothes; watch; money, to the amount of $140; his papers, &c. His death will be published in the Southern Religious Telegraph, next Friday; and a copy of the paper will be forwarded to you. Should you wish any particulars we have not given, please write to us; and, if in our power, they shall be communicated. I could dwell on this pleasing, melancholy theme, but a disease in my eyes, with which I have been long afflicted, makes it painful for me to write. O that we could all follow our dear departed brother, as he followed Christ! The second time he came into my counting-room, a religious newspaper was lying on the table, and in it, presented to his view, was a missionary hymn, which arrested his attention. We have preserved the hymn, but I cannot lay my hands on it at this time. During the day he died, I went several times into his room to ask him, if he had any special message for you all; but the disease had so far prostrated him, that it was

painful for him to converse. Once he remarked, if he could not speak he *could pray.* With love to all your family, I remain, dear sir,

Your friend and brother,

J. N. GORDON.

The following letter from the Rev. Mr. Cox, of the Methodist Episcopal Church, to the editors of the Christian Advocate and Journal, expresses similar feelings:

NORFOLK, Va., Nov. 1, 1832.

Dear Brethren:

The providence of God still says to me, and with more impressiveness than ever: If you go to Africa, *you must go alone.* Only yesterday, I was cherishing the most undoubting expectation, that I should be accompanied by two active, intelligent, and pious young men, from the Pennsylvania presbytery, destined for the same work with myself. Last evening, I learned that one was *in his grave*, and that the other would not feel himself at liberty to go, until farther instructions. But it is all well. Infinite wisdom, I know, has directed it; but with what language does it speak to me, and to all that live, "Be ye also ready." Only yesterday week, and our dear Brother Barr, whose loss we so much mourn, was a perfect picture of health. On the evening of that day, at a meeting of the free colored people, at which I presided, he delivered a warm and impressive address on the hopes which Africa holds out to emigrants. Thursday

he left us in the steam-boat for Richmond. In the Enquirer of Saturday, notice was given, that he would preach on the Sabbath, in the Methodist and Presbyterian churches. In the paper of Monday, his friends were invited to his funeral! I cannot, I cannot, my dear brethren, but drop a tear while I record it. Our acquaintance was but, as it were, a momentary one, but it was long enough to learn that his heart was much imbued with Divine love, and that the spirit of missions rested upon him. I loved him. Our spirits had run together, and *I loved him much.* But he rests in peace; he sings in heaven, while we toil a while longer below.

"Brethren pray for us." Ask a Christian community to pray for us; and to pray *fervently* for the interests of benighted Africa.

In great haste, but with much affection, I am yours in Christ,

MELVILLE B. COX.

CHAPTER VI.

General Character of Mr. Barr.

Thus, at the very opening of active life; at the threshold of an undertaking of great importance; and at a most eventful crisis in its prospects; was this choice young missionary suddenly taken away, by a pestilence, to which, to human view, he had been much more exposed during the summer; and at a time which ren-

dered it nearly impossible that his place could be filled, in time for the intended expedition. This dispensation, while it proclaimed the sovereign right of God to carry on his own plan as he pleased, and instructed his people to cease from an inconsiderate trust in man, whose breath is in his nostrils, solemnly admonished all, and especially the young and ardent soldiers of the cross, to remember the uncertainty of life, and to consider well the brevity of that period, in which they may be allowed to serve the glorious kingdom of Christ on earth. If, by this act of taking from the church and the missionary band, a choice and gifted instrument, at a moment when the loss would seem most heavy, God shall have truly and successfully instructed his people, to feel a deeper sense of dependence, to place less confidence in human agents, and repose a more humble and prayerful expectation in the grace and power of Christ *alone*,—it will not have been in vain that the youthful warrior fell. His death will have produced on that branch of the church to which he belonged; on the friends of missions generally; and on the young men in our colleges and Theological Seminaries; an impression greater in value, than the most gratifying labors of a useful life, and the most pleasing successes in the illumination of benighted Africa. And may we not hope, that this is the merciful design of Him who hath so early and unexpectedly taken him away? May we not hope, that such will be the fervent prayer of every one who peruses this affecting narrative of his early death? But we shall leave it to the subjoined discourse

of Dr. Miller, to present and apply those practical reflections which this mysterious dispensation suggests.

Of the *talents* and *eminent piety*, and *general character* of Mr. Barr, little need be added. The preceding narrative shows that he was a young man of great activity and decision in whatever he undertook.

We have been kindly furnished with the following account of Mr. Barr, by the Rev. Mr. Bradstreet, a part of which would have been incorporated with the preceding narrative, had it been received in time.

VERMILLION, Huron County, (O.)
January 10, 1833.

Dear Sir:

I received your letter of December 17th, informing me of the intention, to publish a memoir of your much lamented brother Joseph, whose early death has produced such a deep sensation of grief among the friends of missions, and requesting me to give you such information respecting his conversion, Christian character, &c., &c., as might be in my possession. It is with a melancholy pleasure, that I shall attempt the work you have assigned me. Joseph, to me, was a friend and brother greatly beloved, in whose welfare and expanding prospects of usefulness, I had long felt much of that deep and thrilling interest, which a parent feels in his own child; and the announcement of his death came upon me with an overwhelming power, like a

shock of thunder from a clear sky. Having witnessed the first dawnings of piety in his heart, and exerted my feeble and imperfect influence in attempting to form his Christian character on the model of the gospel, and afterwards followed him with deep solicitude and glowing anticipations, through his short but brilliant career of Christian life, I could not but feel deeply afflicted when informed, that one who promised to be a star of the first magnitude among her most faithful and devoted missionaries to the heathen, would labor no more for Christ and his church on earth.

Respecting your brother's first religious impressions, I can say but little. During the time that I was preaching in Cleveland and Euclid, I think in the year 1824, Joseph, who was then employed in Ridgefield, Loraine county, as a house-joiner, came home to Euclid on a visit to his friends, and spent the Sabbath. Who was the preacher that day, I am unable to determine; but it was then and there that he received those deep religious impressions, which resulted in his hopeful conversion to God. As he immediately returned to the field of his labor, I had but little acquaintance with him, till the time of his examination for admission to the church, Sept. 6th, 1824. The account which he then gave of his religious experience and views of divine things, was clear and perfectly satisfactory to the session. On the 19th of September, he was received into the church, and again returned to the field of his labor. He frequently visited his friends in Euclid, and when there, was very

active and faithful in exhorting his friends and former companions in folly and sin, both publickly and privately, to forsake their evil ways, and turn to the Lord. During this time there was a consistency of conduct, a fervor of spirit, and uniform zeal, attending him, which commended itself to all whom he addressed, and gave him a great influence over his former associates. After becoming so far acquainted with him, as to form a correct estimate of his talents and natural qualifications for a public speaker; and above all, having satisfied myself of the strength, and depth, and permanency of his religious principles and pious feelings, I ventured, in a private and confidential interview, to call his attention to the duty of preparing to preach the gospel. Whether the subject had been previously suggested to him by any one, or seriously thought of by himself, I am now unable to say. He expressed a strong desire to engage in the work, and a burning zeal to save sinners, but saw a host of difficulties lying in the way. He was considerably advanced in life; his father, like most other faithful ministers in new countries, was not in a situation to afford him much, if any, pecuniary aid. After relating to him my own history and that of several others, in procuring an education, by dint of persevering effort, without any pecuniary resources, I proposed to him in connection with some of my brethren, to board and instruct him, and fit him for college, free of expense. After mature deliberation and consultation with friends, he accepted the proposal, and commenced his studies with the Rev. A.

H. Betts, of Brownhelm; and, after pursuing them several months with him, and about the same length of time, with the Rev. D. W. Lathrop, of Elyria, he came to Cleveland, to finish his preparatory studies with me. Before he had completed these studies, he received an invitation from the Rev. J. Monteith, one of the professors in Hamilton College, to come and reside in his family, on the same terms as had been previously offered him. Intending to enter that college, he thought best to accept the offer, so as to form some acquaintance with college affairs, and enjoy some of its privileges before he entered. He accordingly left me before he was fully prepared to enter college. After pursuing his studies some time at Clinton, he entered the sophomore class in college and remained one year. Some difficulties arising in college, producing a derangement in the state of things, he resolved to remove his relation from it to Amherst College, Mass., or the Western Reserve College, Ohio. Not being able to satisfy himself as to the path of duty, he wrote to me for information and advice. After stating the comparative advantages and disadvantages of the two institutions, and giving a decided preference, as to literary and scientific pursuits, to Amherst and almost all of the eastern colleges, I urged upon him the superior advantages *for doing good*, and stamping a permanent religious character on future generations, which an infant college in a new country held out to young men of talents and piety. It was this consideration chiefly, as I afterwards learned, which settled his purpose to

enter the Western Reserve College. His proficiency in study and general conduct, while there, will be best learned from his instructors and classmates. His vacations were filled up with active usefulness, in promoting the cause of temperance, bibles, tracts, and every good work. His subsequent course at Andover and Princeton is better known to others than to myself.

Possessed by nature of a manly independent mind, the idea of dependence in pursuing his studies, was extremely irksome. And hence I found it necessary in order to persuade him to accept of assistance, to hold up before him not only the satisfaction of helping him forward, but the advantages which his instructors would derive, from having an occasion which would compel us to review our former studies. Like every other young man of a manly spirit, he chose to support himself, rather than be dependent on the charity of others, either public or private. Still he was far as possible from being guilty of the sin of ingratitude. No one evinced a livelier sensibility or feeling of obligation to benefactors than he. But in every case where it was practicable for him, by self-denial and personal effort to assist himself, he chose to do it. And this he often felt able to accomplish, when others would have shrunk back. Blest with one of the best constitutions which God ever gave to his creatures, and rigidly following the cold water regimen, both in meats and drinks, he was able to encounter hardships which would unnerve meaner spirits. The evils incident to the want of pecuniary resources, to him were "trifles

light as air." When in want of cash to pay his necessary expenses, he would resume his trade, during a vacation, and thus recruit his health, give tone and elasticity to his muscular system, and fill his pockets at the same time. This habit so nobly formed and sustained through his whole literary course, pre-eminently qualified him to be a devoted and self-denying missionary to the heathen. Happy would it be for the christian church, if more of the young men who are looking forward to the gospel ministry, possessed more of the same spirit. His leading characteristics, were strength of mind, ardor of feeling, energy of character, and courage to encounter and overcome obstacles. These qualities deeply rooted by nature, were sanctified by grace, and shone conspicuous in his religious life. That same ardor of feeling, which glowed and burned with such intensity, in pursuit of worldly phantoms, afterwards ruled his heart in the service of Christ, making him an ardent, active and energetic Christian; and seldom failed to reach the hearts of others, awakening the piety of Christians, and arousing the careless to serious consideration. It was almost impossible to be in his society, any length of time, without feeling a quickening influence on one's own heart. I have often felt reproved by his godly conversation, ardent piety and supreme devotedness of heart to the Saviour. No one could be long in his society without feeling that he was a genuine Christian, a man of God, and fast ripening for heaven. There was nothing austere or repulsive in his piety; no affected airs of peculiar sancti-

mony, which are always disgusting; but a cheerful and glowing piety, mingled with a serious gravity and deep-toned feeling becoming a child of God.

As he made my house one of his homes, I had good opportunity to learn the effect of his labors on others. My congregation, in Cleveland, combined an unusual share of intelligence, refinement, discrimination, captiousness and scepticism; and it was seldom that they were pleased with any one, whether a clergyman or layman, who occasionally assisted me. But Joseph was always an exception. There was always such strength of intellect, ardor of feeling and heartfelt sincerity apparent in all his performances, and no less in his daily conduct, as could hardly fail to find its way to the heart and conscience of both saint and sinner. The most captious and sceptical were generally pleased, and often constrained to *feel* under some of his plain, pungent, but affectionate appeals to their hearts. One vacation, while in College, he spent with me, attending meetings and visiting with me in the village from house to house; and he always left a broad and luminous trail of pious influence behind him wherever he went. Though many disliked to be personally assailed by the artillery of his holy ardor, but few could be angry or refrain from loving and respecting the man who felt and labored with such pious intensity for their good. And such, so far as I can learn, was the influence which he exerted in every part of the country, and the feeling manifested towards him. In a letter received a few weeks ago from a sister

of mine, who resides in the West Parish in Andover, and is not a professor of religion, she says, "A Mr. Barr, who says he resided some time in your family, superintended our Sabbath school one summer, and was instrumental of much good in this place. Dear man of God, he is no longer on earth! His spirit has winged its way, I doubt not, to heaven. Our last paper announced his death, of cholera, at Richmond, Va." This and a thousand similar cases, that might be mentioned, show how admirably he was fitted to win the affections and confidence of all, both religious and irreligious, with whom he associated.

He always seemed to act on the principle, that wherever a soul was found unreconciled to God there was work enough to do, and not a moment of time to be lost. His active mind and benevolent heart could not rest, so long as he saw any of his fellow sinners pursuing the phantoms of this life, to the dishonor of God and neglect of their souls. When on a visit at my house in Cleveland, after spending some time in visiting families and attempting to awaken the careless to the concerns of eternity; he observed to me on his return, "If I was a preacher, I would take for my first text, that passage which tells us how Paul's spirit was stirred within him, when he saw the city of Athens wholly given to idolatry." This feeling was always conspicuous in his whole conduct, and led him to choose the self-denials and sufferings of a missionary life. This subject occupied his thoughts soon after commencing study. In the early part of

his studies at college, in a confidential interview, he laid open his whole soul to me on this important subject, and asked my advice. With a previous knowledge of his character and pre-eminent qualifications for the work of a missionary to the heathen, after a full canvassing of the whole subject and of his own feelings in reference to it, I gave it as my opinion that duty called him to engage in this work; and that however desirable it might be to me and his other friends, and especially to the Trustees of our College, that the first class should labor in this vicinity to excite an interest in the college and create a good opinion towards it; these considerations ought not to weigh against the higher duty of carrying a knowledge of salvation to the heathen. His mind soon became steadfastly settled on the subject, and the result is known to the public. Had his life been spared I doubt not that he would have trod closely in the steps of Schwartz, Vanderkemp, David Brainerd, and Gordon Hall, or more properly of the great apostle to the gentiles. I have been personally acquainted with a large number of those beloved men whom the American Board have sent as heralds of salvation to the heathen world, but never have I seen one in whom the missionary spirit burned with an intenser or holier ardor than in the lamented Barr; nor one who possessed a larger share of the requisite qualifications for his work. But God seeth not as man seeth. His sudden departure to the world of spirits, as mysterious as it is afflictive, has clothed the church in the habiliments of mourning, and thrown a deep

gloom over the friends of oppressed Africa. May the mantle of Barr fall on the beloved youth of all our seminaries!

I might enlarge my already protracted letter, by detailing the efficient and successful labors of your brother, in the cause of Sunday school, Bible, Tract, and especially Temperance Societies, but the length of my epistle admonishes me to close; and besides, the history of these labors may be as well or better learned from other sources.

That the contemplated memoir may be a source of consolation to the afflicted friends and of edification and quickening to the church of Christ, is the ardent prayer of your friend,

S. J. BRADSTREET.

1. When he turned his attention to the acquisition of an education, with a view to the gospel ministry, he became, says his classmate Mr. Preston, "a faithful and *laborious student*. Hence he was successful. His instructors did not hear him say: 'This was a difficult problem, I could not solve it; this was an intricate sentence, I could not unravel it.' In a word, if any obligation lay on him as a student, it was remarkable if he did not meet and sustain that obligation."

Professor Monteith, his particular friend and instructor, while at Hamilton College, observes, in a letter dated,

Elyria, Feb. 9, 1833.

Dear Sir:

My acquaintance with Mr. Joseph Barr was from the spring of 1826 to that of 1828. That period, as he employed it chiefly in close regular study and manual labor, was not, as far as I know, marked by any peculiar incident in his character or circumstances. My object in inviting him to my house, was my regard for his father, in the first place, and also having learned that he was pious and promising, and was pursuing his studies in Brownhelm under some disadvantages. I found him all that I anticipated. To a warm temperament and decided piety, he added indefatigable industry. His diligence in labor about my house, and in some pieces of joiner work, was such, that he required scarcely any other advances for his expenses, except his tuition and some articles of clothing. His boarding and accommodations we considered as paid for by his labor. His progress in his studies was very rapid. He not only entered with interest and success into the mysteries of classical learning, but he read much of history and the English classics. This practice, together with diligence in the exercise, greatly enriched his style of composition. With regard to his piety, it was entirely unequivocal in its character, and was uniform and steady in its progress. He was always ready to enter into plans of doing good; and especially in the promotion of Sunday schools, and in the diffusion of a gospel influence.

I have not at command, any further particulars of his history, of any great importance, which will not be communicated by others.

I trust his exemplary course may be followed by many other young men; and may his death be sanctified to all his friends and acquaintances.

Yours, respectfully,

J. MONTEITH.

The testimony given of him, while at Andover and at Princeton, is to the same effect.

2. As illustrative of the deep experience of divine things, which distinguished the commencement of his *Christian life*, the following account of his hopeful conversion to God, given by Mr. Barr to the Rev. Mr. Todd, and referred to in his letter, and by him communicated for publication, and which did not come into our possession until the account contained in the first chapter was printed, is here presented to the reader:

"Among my very first recollections, is the image of my sainted mother. We lived at the west, in what is now the flourishing state of Ohio, but was then a howling wilderness. My father was a missionary, and my mother was one every way fitted to be his helper. He was gone from home much, in search of the scattered sheep, and had less opportunity to impress his character upon me. But my mother!—she was an angel to me. We lived in a log-house, and had but one large room. Of course she had no closet there. But there was a beautiful grove a little back; and there, as early as I can remem-

ber, this mother led me by the hand, and made me kneel by her side, while she prayed aloud for my father and for me. At first I hardly understood it; but soon learned that God, who dwells far, far above those high trees, could hear her sweet voice, and was hearkening to her. She used statedly to lead me there, and always laid her right hand on my head when she prayed; and an awful feeling always came over me. She never omitted this practice till her death. She died when I was nine years old, and was buried near by. During the most wicked periods of my life, I have never forgotten these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the contiguous ground, I have stood on this spot, and her meek image seemed to be before me, and her voice, tremulous with feeling seemed to come again to my ears, and I have been chained by the remembrance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately impressed upon canvass, than they are upon my memory.

"Many years after my mother's death, I was in the heyday of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little to check me except my early education. My mother had died when I was a child, and I was now too far off from my father for him to reach me, except by his prayers. I remember being one night at

a ball; whither I went, as I should then have said, for rational and innocent amusement. I was introduced to a partner; a young lady from a distant section of the country. After the dance for which we were partners, I entered into conversation with her concerning the region from which she came. She gave me many interesting particulars of that then newly settled place; and among other things, mentioned the sickness of her father, and the kind and continued attentions of a Mr. B—, a missionary; stating that Mr. B— had been to see her father very frequently, and that she was much attached to him. She knew not my name. I replied, 'That Mr. B—, the missionary—is—my father!' She started as if from an adder. 'Your father!—he your father! What would he say, if he knew you were here!' Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening; it ruined my peace; and though I know not that it can be said, that it was the means of my awakening, yet I am confident it planted a thorn in my conscience, which was never taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary; and show, that neither of our consciences could approve of the business of that evening, if compelled to speak out without restraint.

"A few days after the ball, I was present at a communion. At the table many of my near friends were found. The scene and the thoughts of a future eternal separation, affected me greatly. The sermon too reached my conscience, and I

might at the close of the services, be said to have been under strong convictions for sin. The same day a devoted deacon was accidentally, or rather providentially, thrown in my way. He began to address me on the subject of my salvation, without knowing any thing of my previous history, or of my feelings at that time. Then my heart began to rise with a bitterness never known before. I reproached him, pointed him to inconsistencies in the church, raved like a mad-man, and while my conscience was grinding me like a mill-stone, I still kept pouring out my invectives. He bore it with meekness—perfectly unmoved, and by his gentleness, held up a shield which made every dart I threw recoil upon myself. His christian meekness was too much for me. I rose up and left him. If he had only given one retort, shown one angry feeling, it would have relieved; but no: I could find no handle. I went out into a wood, smarting under the wounds which I had been giving myself, and when I could stand under it no longer, returned, told the deacon my situation, asked his pardon and begged his prayers. Truly, as Henry Martyn beautifully says, "the power of gentleness is irresistible."

"I had now been under deep and pungent conviction of sin for more than three weeks. I could not pray; I could not feel sorry for sin, except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. The heavens were brass, the earth was iron, and I was fast preparing to look up and curse God. Perfectly sensible of my situation, perfectly convinced that I deserved hell, I could not feel

regret or humbled. Every feeling of my soul was deep enmity to the character and government of God. At last, after struggling with the terrified conscience and the strivings of the Spirit of God, I determined to take my own life! It was not the result of a paroxysm of despair, but the cool, deliberate determination of one who dares throw himself upon the "thick bosses of the Almighty's buckler." After coming to this determination, I selected my time and place. Not far from me was the river—and a little lower was a great fall. Thither I went, resolved to return no more. The waters gathered themselves together into a narrow channel, and after whirling round several times, as if afraid to plunge, they were poured headlong over a time-worn rock, and fell forty feet or more, into a large basin beneath. Just by the fall was a rock projecting out, and even hanging over this basin. On that rock I placed myself preparatory to the deed. I looked down into the great basin forty feet below me, and there the fallen waters were boiling and foaming up, as if indignant at being thus cast down:—"fit emblem, I thought, of the raging—the helpless raging of the wicked in the awful pit beneath!" Above these waters, a cloud of spray was rolling itself up towards the heavens:—"fit emblem, I again thought, of the smoke of their torment which ascendeth up forever and ever! But I will know the worst which God can inflict upon me. I will plunge in, in five minutes I shall know what hell is, and what is to be my situation for eternity!" I drew myself back to take the plunge. There was no

faultering—no shrinking of a single muscle. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid upon me. Every nerve seemed to be paralysed, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face; the beautiful sun was shining, and for the first time the thought came, "perhaps there may be mercy; I will seek it till God takes my life!"

"I can never think of this temptation, without feeling that I have truly been near the pit, and that man, if left by God, will quickly destroy both soul and body."

As a *Christian*, *devoted* to the acquisition of personal holiness, and to the service of Christ, by whatever means he might promote the spiritual good of his fellow-men, "he was," says his friend Mr. P., "affectionate, kind, devoted, active, useful. True, but disclose to us the springs of his benevolent feeling and action.

"It has been said, that our love to Christ is fervent and burning, in proportion as we cherish a deep and lively sense of our sins, and in proportion as our love is fervent and burning towards Christ, shall we seek to please him by obeying his commands. When Brother Barr laid his hand on his heart, and said, 'I am much forgiven,' the sentiment expressed came from his inmost soul. The deep emotions which this sentiment awakened in him were not transitory, like the meteor's flash, which sparkles, dazzles, and dies. They were habitual; abiding.

"His habits were such, that what are termed the appropriate duties of a student, did not damp the ardor of his piety. Neither did the ardor of his piety enfeeble his intellectual efforts, or hinder his rapid intellectual growth, and brightest intellectual attainments. He made each conducive to the most rapid increase of the other. I never heard him complain of his barrenness in Christian graces, but that he, at the same time, bewailed his want of success in his studies. Whether he could best prosecute his studies when his mind was occupied with heavenly things, when his soul was panting after God, or not, let the following extract from his private journal decide. 'I have been in a very calm and serene state of mind since last evening, when I was enabled to plead earnestly, that the blood of Christ might be applied to cleanse me from sin. My thoughts have been more than usually occupied about heavenly things. I have been enabled to attend to my studies better than when I could feel no desire after divine things. How much I lose, in every point of view, when I wander from God!'

"As I felt, for the last time, the warm-hearted pressure of his hand, I said to him, Brother Barr, were I prepared, I should rejoice to go with you. 'O tell my brethren,' said he, 'that I go a pioneer. Follow after.' Here is his dying bequest. I go to Africa to prepare the way of the Lord. Hold yourselves ready at your Master's call, to follow me, if not to Africa, to any field, however desolate and unpromising it may be.

"Said Brother Barr, when one spoke to him of the privations he must endure: 'Heaven is as

near to Africa as it is to America.' Often since I heard this sentence fall from his lips, I have insensibly listened to the meditations of Barr in his closet. He went there to pray. Thoughts of home rush upon his soul. All that was animating, cheering, blissful in childhood and youth, linger in his recollections.

"He dwells, for a moment, on the interesting situation of a minister, settled in the midst of an intelligent and refined people; of a flourishing church, which loves and confides in him.

"He contrasts the whole with the numberless trials and privations of a missionary life, and a kind of pang comes over his soul. He stops, looks up, and cries, 'Heaven is my home. There my Father lives. Time is winging me away to this home; to my Father's bosom. I was sent here to do those things which are best adapted to fit me for heaven; those things which my father bids me to do, are best adapted to fit me for heaven; yea more, even now, while I am occupied with my appropriate business, he feeds me with clusters which grow fast by his eternal throne. Therefore, that spot where he bids me labor, I shall find to be the dearest, sweetest spot on earth, and no spot on earth is nearer heaven.'"

The following extract of a letter from the Rev. Mr. Storrs, President of the Western Reserve College, and one of Mr. Barr's instructors, gives a concise view of his Christian character while a student in that seminary:

TO MR. JOHN BARR.

Dear Sir:

What knowledge I have of your brother pertains, principally, to his intellectual and moral character, as developed during the single year in which I had charge of his tuition; and this, both in its amount and kind, is probably in no wise superior to that which is already possessed.

Your brother's pecuniary expenditures, while here, were regulated by a discreet, not parsimonious economy; and were sustained by assistance derived from the American Education Society, and the avails of his own manual labor. In this last department of a student's duty, no less than in study, your brother was uncommonly systematic and diligent.

His religious influence over both classes of his fellow-students was great; and it was as *salutary* as strong. Many of his companions will, I am persuaded, carry with them the impressions of his sanctifying agency to eternity.

The early dedication which he made of himself to the work of Foreign Missions, exerted, obviously, a powerful influence in the formation of his habits, intellectual and moral. He felt that he had no time to lose in useless employment, nor to waste, by the misdirection of his mental activity. The consciousness that he had given himself to his Saviour, as an ambassador to the heathen, kept him from a thousand follies, urged him to watchfulness and prayer, and girded him for the race 'set before him.'

Your brother was the first graduate of this infant college; and we rejoice in the persuasion that, while he has been removed from an earthly, he has been advanced to a heavenly standing; for which his Lord, by calling him so soon, pronounced him well prepared.

Respectfully, yours,
CHARLES B. STORRS.

3. As a *man*, a *relative*, a *friend*, Mr. Barr was *amiable*, *affectionate*, and *faithful*. His personal appearance was prepossessing; his manners easy and affable; and his whole conduct fitted to impress the mind with a strong conviction of the depth of his piety and the kindness and affection of his heart. This is apparent in the uncommon esteem in which he was held by his fellow students, and other Christian friends; and this, so far as his relatives are concerned, is attested by the following extract from one of the letters of his father:

"From one so ardent in piety and affection, it would naturally be expected that he would care much for the spiritual good of his relatives. While he felt for all destitute of a good hope, he was very solicitous for the salvation of his near friends; and much of this appears in his letters to myself, and those of his brothers and sisters who were at home. An extract or two is all that I can present. On one occasion, he thus addresses his sister Susan: 'I very often wish when I am washing my dishes, that I had you to do it for me. I think of you, too, sister, when I am in the Sabbath school, where a good many

of your age are inquiring what they must do to be saved. It would give me very great pleasure to hear that you were making the same inquiry, or rather, had given yourself to the Saviour. That you, Susan, and all my brothers, may give their hearts to the Lord Jesus Christ, is often the desire and prayer of your affectionate brother.' In another: 'Tell Susan, William, and Baldwin, who, I suppose, attend Sunday school, that I often think of them, and hope they will get their Sunday school lessons well; not only by committing them to memory, but obeying the instructions they receive, and becoming good children, who love the Saviour Jesus Christ: obedient to their parents and kind towards each other.'"

These unstudied expressions unfold the affectionate sentiments of the writer, and that Mr. B. was susceptible of these warm attachments in an unusual degree, appears to have been the opinion of those who best knew him. Mr. Barr was also respected for the correctness of his judgment, the instructiveness of his conversation, and the consistency and conscientiousness of his whole character, as a religious man; and with these there was a vivacity, and simplicity, and modest humility, which secured respect where it did not win affection.

4. As a *Missionary of the Cross*, devoted to the spiritual illumination of the heathen, Mr. Barr was not permitted to make the trial of his qualifications; but his letters, his resolutions and his actions, show that he possessed, in an eminent degree, the spirit and temper of the faithful mis-

sionary. In the self-denied exertions which he made to provide the means of his own support, while prosecuting his studies, he has set an example to young men, which ought not to be lost. He would seem to have thus voluntarily subjected himself to toil and manual labor, not only for the purpose of acquiring pecuniary means and establishing a firm state of health, but to prepare himself for the privations and hardships to which the life of a missionary might expose him. The ardent desire which he felt to go and spend his life among the heathen, even though it should be to the most degraded of them; the promptness and cheerfulness with which he listened to, and answered the first call of his Master, on this subject, and the pleasure with which, up to the last, he spoke of his determination to go to Africa, afford the most gratifying evidence of the purity and genuineness of that flame of missionary zeal which had been kindled in his soul. There is one fact on this subject, which should not be omitted. Mr. Barr possessed at the time he connected himself with the society, a lot of land in Ohio, of which it was requisite that he should make a final disposition. In doing this, while he gave one half to the education of the children of one of his sisters, the other he appropriated to the use of the society to which he had given himself. His was indeed, to human view, the zeal and decision and self-consecration which suited just such an enterprise as that in which he was to have engaged; and possessed as he was of a sound judgment, strong faith, an unusual share of moral courage, and familiar manners, and an affectionate heart,

he appeared peculiarly well qualified to share in the perils and responsibilities of this new and difficult mission, and to win the esteem and confidence of the jealous and capricious tribes of Africa. *The great Leader of the missionary hosts of God*, accepted the cheerful offer, and released him from the labors and the trials to which it led. He allowed him to show what it was in heart to do, and then took him to the heavenly rest. But does He not providentially call upon the pious young men, who are now preparing for the sacred office in our country, by all the interest and impressiveness of this age of evangelical effort, to contemplate the *example* of the lamented Barr? Does He not seem to ask if there are not among them Christian adventurers willing to carry out the noble plan to which he so freely dedicated his talents and his life? And while he thus appeals to the future heralds of his cross, is there not in this dark and mysterious dispensation, a kind of pledge of future good to the very cause—the very enterprise on which he seemed to frown? Can He not impart to many hearts, such a strength and vigor of Christian principle, as shall leave (when the extension of his empire is concerned) no barriers which his servants may not be willing to surmount? May it not be his will, that as they ponder upon the brief but glorious career of this devoted young man, the *hearts* of *many* shall glow with the same heroic zeal, and they resolve like him that the burning heat and pestilential air of Africa shall not deter them from attempting there to unfurl the banner of his cross? And may not He

who is "*mighty in working*," thus make the removal of one missionary the instrumental cause of the provision of many more? Surely it is possible; and while benighted Africa waits for the intended—the delayed blessing, let all who long for the enlargement of Zion pour out their fervent and continued prayers to God, that He would thus bring light out of darkness, and turn mourning and discouragement into joy and thanksgiving.

HISTORICAL SKETCH

OF THE

WESTERN FOREIGN MISSIONARY SOCIETY.

The connection in which the subject of the preceding Memoir stood to this society, as a missionary institution but just begun and little known to the churches, seemed to require some brief notice of its origin, the principles of its organization, and the great objects which it was intended to attain. Neither our time nor the space which we have assigned for this statement, will allow us to give more than a concise and rapid view of the most prominent outlines of such a narration; and, as the society dates its existence no farther back than October, 1831, even this can embody little of special interest to the general reader.

This, though a new institution, entirely different in its plan from the former one, yet occupies the same general location of one of the oldest missionary societies, instituted with a direct view to the benefit of the heathen, which was formed in our country.

The WESTERN FOREIGN MISSIONARY SOCIETY is intended to be general, as it respects the *Presbyterian church* especially; and instead of a local or synodical responsibility, is to be chiefly

directed by those presbyteries which may choose to join it, and in these as well as in some other respects, it differs materially from the former synodical Board. That Board, comprising a number of the present members of this society, in connection with others since deceased, upwards of thirty years ago, when the missionary enterprise was in its infancy, and when little was done for the benefit of the Indians, except by foreign funds, began in this then new and thinly peopled country, the work of Indian missions. Their resources, indeed, were extremely limited, and their operations were always inconsiderable; but, as to the minds of many hundreds in this western country, our society will stand intimately associated with the Western Missionary Society, to give a just idea of the views of its founders, it would seem necessary to recur to the prominent facts in the history of that society.

The Synod of Pittsburgh was constituted by an act of the General Assembly, in May, A. D. 1802: having before formed a part of the Synod of Virginia. Before this event, the management of Domestic Missions, so far as they were undertaken by that synod, were conducted on this side of the Alleghenies, by a commission of that body, which made its final report and resigned its trust into the hands of the Synod of Pittsburgh, at its first meeting in this city, September, 1802. The synod then constituted itself into a society, to be called the *Western Missionary Society*, and among the objects of its organization then specified, the diffusion of the knowledge of the gospel among the Indian tribes of the

west, is mentioned as the most considerable. Without any funds worth mentioning, or the means of obtaining them, the society began its work by sending out settled ministers, to go in succession, and converse with and preach to the Indians through an interpreter. Thus, in a minute formed in 1804, it is said:

"The following brethren were appointed missionaries on the waters of the river Raisin, and to the Wyandot Indians, in the following manner, viz.:

"Rev. James Hughes, of the presbytery of Ohio, for the months of May and June next; Rev. William Week, of the presbytery of Erie, for the months of July and August; Rev. George Hill, of the presbytery of Redstone, for the months of September and October; and Hampton Northop was appointed to attend them as an interpreter."

At a meeting in the following March, the following minute was entered, viz.:

"The Board received information that the Wyandot Indians had agreed to hold a general council, on the 14th of April next, for the purpose of considering and determining on the expediency of receiving gospel ministers among them; and requested that a minister of the gospel should attend the council.

"The Board finding that a minister could not be obtained to attend the council, thought it advisable to send Hampton Northop, the interpreter, with a speech.

"A letter was received from the Rev. William

Wick, informing the Board that he could not fulfil the mission to the Indians."

In October, 1805, the Board resolved to seek the aid of the General Assembly.

"After hearing the report or reports of the missionaries, and conversing with them, the Board were impressed with the idea, that there is, at present, a very flattering prospect of propagating the gospel amongst the Wyandot Indians; and that it ought to be prosecuted by the society with the greatest assiduity.

"From a review of the poverty of the funds of the society, the Board also beg leave to suggest to the society, the expediency of applying to the General Assembly to take the society fund into their hands: with the limitation of the assembly's always allowing a committee of this synod, to conduct the business in the interval of the assembly's meeting, but subject and accountable to the assembly.

"The Board also recommend to the society, to petition congress for a part of the reserve tract at Lower Sandusky, for a missionary station."

In the beginning of 1806, the society began a regular establishment at Upper Sandusky. At a meeting, February 25, it is said:

"The Rev. Joseph Badger met with the Board and agreed to undertake the mission to Sandusky, agreeably to the appointment of the society. And the Board agreed to allow him 450 dollars for one year, with any extra expense which shall appear reasonable in his report: the year to commence on the 1st of April, or when he shall set out; and allowing him a reasonable compen-

sation for his time and trouble, in making the necessary preparations. The Board also allow Mr. Badger to employ two laborers for seven months, at 12 dollars per month, each; and a black man with his wife, for one year, at 100 dollars."

In the following year, with a view to extend their operations, the following appointment was made, viz.:

"The Board, desirous to extend the benefits of the gospel, agreed to appoint the Rev. John M'Pherrin to visit Cornplanter's town, in order to obtain information whether there be a disposition among the Indians, at that place, to receive a missionary, to preach the gospel to them and instruct them. To go out as soon as convenient."

This effort was renewed in 1814.

The progress of these limited but truly benevolent labors, and the encouragements attending them, may be seen from a few further extracts:

"Messrs. J. Hughes and William Lee, a committee who had been appointed to visit the school at Sandusky, made a report of their visitation: From which it appeared, that the school was still in a promising condition; that the farm has been pretty well attended to the last season; that about 500 bushels of corn has been raised, a considerable quantity of wheat, perhaps 50 or 60 bushels; with potatoes; and the stock have thriven well."

Again, November, 1808:

"On motion, it was agreed, that Mr. Voss be employed to teach school at the Negro town, at

Upper Sandusky, for one quarter, at 24 dollars; to teach all the black children and Indian children that may be sent to him. They are to board themselves and the teacher."

Again, 1807:

"After prayer, Mr. Badger's letter was read; in which he communicated to the Board, the pleasing intelligence of some new awakening among the Indians, and their increasing attention to the gospel; with other flattering prospects of the success of the mission."

In 1808, the society made another effort to extend their missions, as appears from the subjoined extract:

"The board received a report from the committee appointed by the synod to visit the Missisanqua and Chippeway Indians; from which it appears, that there is a considerable encouragement to pay attention to them, and endeavor to have a school instituted among them; that there would be about thirty children sent to school.

"The board thought it their duty to attempt to do something for them, and agreed to appropriate 50 dollars for that purpose, and appointed the Rev. Messrs. T. E. Hughes and William Wick, a committee to visit them; to employ Mr. William Mathews to teach; and to have a school instituted. Wrote to the Connecticut Missionary Society to undertake, or to assist in this business."

And, also,

"On motion, it was thought proper to look out for a suitable young man, to go and live

with Barnet, in order to learn the Wyandot language, and to assist him in farming."

The mission at Sandusky appears to have been retarded by some complaints on the part of the Indians, the nature of which is not stated in the minute, which simply says:

"The board received communications from Governor Hull and from Mr. Badger, containing statements of complaints forwarded by the Indians to the governor, against Mr. Badger; and requesting that some of the society should go out to the missionary station, in order to inquire into these complaints, and investigate the conduct of Mr. Badger. The board, after deliberating on the matter, agreed and appointed Messrs. Marquis, Anderson, and Macurdy, a committee for that purpose, to go out to Sandusky, on the 1st of September."

Eventually, the dispersion of the Indians, and the unsettled state of things consequent on the war of 1812–'15, pretty much broke up the plans and efforts of the society, in that quarter.

In the fall of 1814, and the spring and summer of 1815, the board resolved to establish a school among Cornplanter's Indians, (so called,) near the source of the Allegheny river, and a schoolmaster was soon after sent to them, whose labors were continued until the spring of 1819, but without any flattering encouragements.

The society had now ceased its operations, in the department of Indian missions, with the exception of a small school which had been renewed near Sandusky, under the care of the Rev. Alvon Coe.

This school continued to be supported by the board, at Greenfield, Ohio, until 1821, when it was determined that measures should be taken to establish a permanent station, and proceed in the work on a more extended plan.

In the month of August of that year, Messrs. *Law* and *Swift* were sent out to visit the *Ottowas*, inhabiting the banks of the Maumee river, and see if such an establishment could be commenced among them. The report of the surviving member* of this committee, after having held repeated councils with the Indians, was favorable; and the board, having made some progress in obtaining suitable persons to embark in the enterprise, appointed, in the following summer, the *Rev. Mr. Macurdy*, one of the earliest and most active friends of the society, to proceed to Maumee, and make arrangements for the reception of the family and the commencement of the mission. In October, 1822, the mission family, under the temporary superintendence of the *Rev. Mr. Tait*, repaired to the station and began its operations.

For the accommodation of the mission, and the schools intended to be connected with it, the board purchased between six and seven hundred acres of land; erected suitable buildings; supplied the station with live stock and farming utensils; cleared off and brought under cultivation a considerable portion of land; in so far, that by the last valuation of the property made

* Mr. Law died on his way home.

to the board, it was estimated at little less than $10,000.

Although the mission met with some discouragements, in consequence of the ill-health of its members and other things, it continued to prosper, and to sustain a pretty promising school of Indian youth and children, till the final period of its connection with this society.

The United Foreign Missionary Society having embarked largely in Western Missions, and being anxious to obtain the entire direction of efforts of that kind within the bounds of the Presbyterian church, transmitted in 1824, a proposal to the Western Missionary Society to transfer its station to that Society. This proposition was finally acceded to by the Synod, at their annual meeting, in the fall of 1825, and the whole concern by an act of the General Assembly in the following May, passed into the hands of the *American Board of Commissioners for Foreign Missions.*

From that period until the autumn of 1828, the Western Missionary Society directed its exclusive attention to Domestic Missions, being enabled to employ from eight to twelve missionaries during the course of the year, for a longer or shorter time, in preaching the gospel in the new settlements, and destitute places. The Board of Missions of the General Assembly having been reorganized, and having enlarged its operations, Synod at its annual meeting in October, 1828, resolved to suspend for the present all missionary operations, and throw the entire concern of domestic missions into the hands of the Assem-

bly's Board, and, as it had done before, committed its share in the management of Indian missions to the American Board.

At the time of the transfer of the mission at Maumee to the United Foreign Missionary Society at New-York, it was fully understood in Synod that that Society was just merging itself in the American Board of Commissioners for Foreign Missions, and it is but just to say, that this expectation created no uneasiness. After the transfer had been made, the active friends of the Western Missionary Society become the zealous supporters of that Board and for two or three years the contributions of the churches and the efforts of its agents were well sustained.

It became, however, soon afterwards, apparent, that the removal of a direct responsibility had operated unfavorably to the cause, and that here, as in some other parts of the Presbyterian church, the spirit and zeal and liberality of the people, in reference to Foreign Missions, was rapidly declining. The question as to ecclesiastical Boards and voluntary associations had, in the mean time, spread no little excitement over the whole church, and vitally affected the prosperity of every existing institution. To bring all the churches into a revived and cordial and efficient support of the American Board, appeared to be utterly impracticable. The necessity of applying some remedy could no longer be doubted. The subject was accordingly brought before the Assembly of 1831, but the state of things at that period, did not admit of a cool and impartial and deliberate consideration of it, and the ma-

jority of that body appeared to be unfavorable to a new organization of any form, and dismissed the subject by taking measures to secure a concentration of all the resources of the Presbyterian and Congregational churches, in the one existing institution. This was no doubt done with the best intentions, but in the then existing state of things, it seemed likely rather to increase than diminish the evil complained of. Those who urged the adoption of some more acceptable and efficient plan for the Presbyterian church, did not feel that the suggestion of some of their brethren, that the proposal itself owed its existence to a wrong state of feeling in the church, constituted a fair and satisfactory refutation of their arguments: and their brethren, no doubt wisely judged that the organization of a new and independent Board by the Assembly at that time would be attended with evils greater than the sum of the proposed good. To the minds of others, it had also become a question, whether the union of all the measures taken in the Congregational and Presbyterian churches in this country, to extend the gospel to the heathen, in one great combination, would eventually prove the wisest course, even if it could be secured; and this doubt was in some minds not a little strengthened, by the discordance of opinion which then seemed to be growing in these bodies.

Many of those who felt most anxious to see the Presbyterian church make a more general, united and earnest endeavor in behalf of heathen missions, had a strong desire that this might be effected without the least breach of love and kind

feeling in reference to existing preferences, and established arrangements. Of the American Board they had felt and spoken only in terms of respect and affection. They had contributed to its funds, prayed for its prosperity, and rejoiced in its extended usefulness; but this did not prevent them from foreseeing the impossibility of making one Society answer the purposes of the Foreign Missionary enterprise, and especially with that tenfold augmentation of effort which must be anticipated: nor did it remove the impression that an ecclesiastical organization would, in the Presbyterian church, be attended with important advantages. While this latter sentiment appears to have strongly impressed the mind of the late excellent Dr. Rice, and led him even on his death-bed to dictate an overture to the General Assembly on this subject, which will remain as a memorial of his missionary zeal; it is a striking fact in the history of missions, that the *former* should have found its warmest advocates at one of the oldest missionary stations, and among the most experienced and venerable missionaries now living. The "*hints*" of the Rev. Dr. Marshman, did not, it is true, come into our possession until after these measures had been adopted, but from the extracts which we give from this excellent Tract in the Appendix,* it will be seen how decidedly they go to confirm these conclusions. And it may now also be added, that the expression of a similar opinion was contained in a communication received from the

* See Note *B*.

Rev. Mr. *Brewer*, Missionary in the Mediterranean, soon after the organization of this Board was made know to him. In the adjustment of a plan of organization for such an institution, and with a view to avoid collision, and secure the readiest and most effective system of co-operation, an overture was prepared which would make the Society contemplated to consist of the union of all such Presbyteries as might think proper to embark in a new enterprise of this description. This plan, presenting all the features of a regular Presbyterial institution, acting on the authority of a portion of the church, and involving, as far as it might go, the action of the Presbyterian church as such, would, it was believed, remove the difficulties which some might feel in any other method of operation: and carry with it the sanction of some at least of her regular judicatories.

Believing that such a measure the Synod of Pittsburgh might originate with every prospect of a general harmony, the subject was introduced to the deliberations of that body at its annual meeting in October, 1831, and these resulted in the formation of the WESTERN FOREIGN MISSIONARY SOCIETY, and the adoption of the following Minute, and subsequently the following Constitution, viz:

The committee to whom was referred the overture No. 3, on the subject of the organization of a Foreign Missionary Society, and to prepare the plan of such a Society, beg leave respectfully to report as follows:

It is a fact which the members of the Presbyterian church, in common with some other branches of Christ's visible empire, recognize with joy and gratitude to God, that the indications of prophecy and the signs of the times call upon all who love our Lord Jesus Christ in sincerity, of every denomination and every clime, to employ redoubled exertions to entend the glorious gospel in the earth, and especially to those who are enveloped in pagan and antichristian darkness. The time appears to have come when Zion should awake and put on her strength, and not only plead before the throne with increasing importunity for the fulfilment of the blessed promise made to the Mediator, that all nations should flow unto him, and be saved, that the mountain of the Lord's house may be established; but by their actual untiring and liberal exertions, to exemplify the reality and sincerity of their desires to convey to a dying world the precious blessings contemplated in these glorious engagements of the covenant of redemption. The church and the world wait to see such a degree of ardor and enterprise on this great subject as the love of Christ and the wants of man demand of his own blood-bought family; living as it does in comfort and affluence, and possessing the rich favors of a munificent Providence.

In saying this, however, there is no wish to depreciate the exertions of the children of Zion, either in Europe or in this country, in behalf of the pagan world. To say nothing of the eastern continent, much has been done in these United States in years past, and the memory of many

precious servants of Christ whose mortal bodies now moulder in distant climes, and the record of many missionary stations now existing in various places and under different directions, attest to the truth of this cheering declaration. Especially it is with great pleasure that this Synod recur to and aknowledge the laudable, and persevering, and truly splendid operations of the American Board of Cemmissioners for Foreign Missions in the cause of the heathen world; and they cherish towards that Society and its varied and animating movements, none but unmingled feelings of respect and affection. In years past many of them have esteemed it a privilege to pray for its success, and contribute to its funds; and they hope to have opportunities, in years to come, to express in similar ways, their love to it. Nor do the Synod regard it as improper to recur with grateful sentiments to those humble efforts which they were enabled, in departed years, to put forth through the Western Missionary Society in this great and good cause. Still, however, much remains to be done. The resources of large districts of the Presbyterian church are slumbering in inaction, and experience for a few years past has demonstrated the fact, that they cannot be fully drawn forth by a society so remote as the American Board, or by any that does not involve an ecclesiastical organization, comporting with the honest predilections of many of our people. No judicatory of the Presbyterian church, it is believed, can act at this time on this subject with as much propriety and prospect of unanimity as this; and from various considerations, which it is

unnecessary to specify, it is also believed that no position on the continent is so favorable as this, for undertaking the institution of a Society, which shall bring up the forces of the Presbyterian church in the middle and western States, to this great and blessed work. Without any feeling of unkindness to any existing Board, *here*, in these western regions of this large and opulent republic, the friends of the perishing heathen can lift up a banner intended for *other* benefactors and *other* ardent aspirants after missionary toils and labors than any institution has yet numbered, and from hence a stream of benevolence can roll, which shall meet and commingle with those of distant places, and the friends of God even *here* supply its demands without coming in unhappy conflict with any other society whatever. Disclaiming all party feelings, therefore, and listening to that voice from the Mediatorial throne, which seems to say, "ARISE *and be doing—collect my* SCATTERED *soldiers, and display my banner, for the day of* SALVATION *is opening on the world!*" this Synod, trusting in the aid and guidance of the GOD OF MISSIONS,

Resolve, 1st. That it is expedient forthwith to establish a Society or Board for Foreign Missions, on such a plan as will admit of the co-operation of such parts of the Presbyterian church as may think proper to unite with it in this great and important concern.

Resolved, 2d. That for the purposes above specified the following be adopted as the Constitution of the contemplated Society, viz.

ART. 1. This Society shall be composed of the Ministers, Sessions and Churches of the Synod of Pittsburgh, together with those of any other Synod or Synods, Presbytery or Presbyteries, that may hereafter formally unite with them, and shall be known by the name of the Western Foreign Missionary Society of the United States.

2. The objects of the society shall be to aid in fulfilling the last great command of the glorified Redeemer, by conveying the gospel to whatever parts of the heathen, and antichristian world the providence of God may enable this Society to extend its evangelical exertions.

3. The centre of its operations shall be the city of Pittsburgh, at least until such times as the Board of Directors shall judge that the interests of the cause require a change of location, which however, shall never be effected without the consent of the Synod of Pittsburgh: and in the event of such a change, then the special provisions of a Synodical supervision and representation mentioned in this constitution, shall be transferred to the General Assembly, or to that particular Synod within whose bounds the operations of the Society shall be concentred.

4. The general superintendence of the interests of this Society shall be confided to a Board of Directors, to be appointed in the following manner, to wit. The Synod shall elect, at the present time, of persons residing in Pittsburgh and its vicinity, six Ministers and six Ruling Elders, whose terms of service shall be so arranged, that those of two Ministers and two

Ruling Elders, shall expire at the end of one year, and two of each at the end of two years, and the remaining two at the end of three years, and the Synod shall ever after elect annually one-third of this number, or two Ministers and two Ruling Elders; and in the event of a renewal of the charter of the Western Missionary Society, so amended as to meet the present objects of this Society, then the said twelve persons herein mentioned shall constitute, for the time being, the trustees and legal representatives of the Synod; to fulfill the duties of such trust in the manner which may be specified in the said charter. 2. The Synod shall also elect one Minister and one Ruling Elder, from each of the Presbyteries now composing this body; the one half, or four Ministers and four Elders, to be chosen for two years, and the remaining four for one year; but after the expiration of the term of service, for which they shall be severally chosen, this election shall devolve upon the Presbyteries respectively; and the same right shall be extended to any Presbytery or Presbyteries, which may hereafter be formed within its bounds. 3. And whenever any Presbytery or Presbyteries belonging to other Synod or Synods, shall become regularly united with this Society by vote and actual contribution to its funds, every such Presbytery shall be entitled in like manner, to the right of appointing one Minister and one Ruling Elder, to serve for the term of two years, leaving it to the Board of Directors so to fix the two classes, as that the change for each and every year shall be as nearly as possible equal to the others; and

these persons so appointed shall constitute a Board, to be styled the Board of Directors of the Western Foreign Missionary Society, and the said Board shall meet annually in the city of Pittsburgh, on the Tuesday preceding the second Thursday in May, at 3 o'clock P. M. and oftener on the call of the President at the request of the Executive Committee, or on that of any three other members of the Board. The election of the Board of Directors shall be made by ballot, and in reference to those to be chosen by the Synod, the rule shall be after the first election, to make a nomination at least one day previous to that on which the choice is to be made.

5. The Board of Directors shall annually choose out of their own members, a President, Vice President, a Corresponding and a Recording Secretary, and Treasurer, and an Executive Committee. It shall also have power to elect whatever number of honorary Vice Presidents, and honorary Directors it may think proper, provided that the said honorary members may sit and deliberate, but not vote in any of the proceedings of the Board. To the Board of Directors it shall also belong, to review and decide upon all the doings of the Executive Committee, receive and dispose of its annual reports, give to it such directions and instructions in reference to future operations as they may judge useful and necessary. It shall also be their duty to lay before Synod, and cause to be presented to each and every Presbytery connected with this Society, an annual report of their proceedings; to propose to each, such plans of operation, and

such changes in this constitution as to them may appear expedient; and to exercise all such powers and duties pertaining to the well-being of the Society, as are not herein otherwise provided for. At every stated meeting of the Board a discourse shall be delivered in their presence on some subject appropriate to the great object in view, and whenever a special meeting of the Board is called, the notice of such meeting shall be issued from the President, at least twenty days before the said meeting is to occur.

6. The business of the Society shall be immediately conducted by an Executive Committee, consisting of five Ministers and four Ruling Elders, besides the Corresponding Secretary and the Treasurer of the Society, who shall be members ex officio; to be chosen annually by the Board from among its own members; and to them shall belong the duty of appointing all missionaries and missionary agents; of assigning their fields of labor; of receiving the reports of the Corresponding Secretary, and giving him needful directions in reference to all matters of business and correspondence entrusted to him; of inspecting the accounts of the Treasurer, and authorizing all expenditures and appropriations of money; and in general, of taking the supervision of all the concerns of the Society and directing all its measures, subject to the revision of the Board of Directors. The Executive Committee shall meet at least once in every quarter, and oftener on their own adjournments, or on the call of their Chairman, and Corresponding Secretary of the Society, who shall be ex officio, the

clerk of the Committee. Five members shall constitute a quorum. Whenever vacancies occur in the Committee, during the recess of the Board, the Committee shall be empowered to fill such vacancies, all such appointments being limited to the close of the regular session of the Board, which shall next follow such appointment. As the direct management of the concerns of the Society is entrusted to the Executive Committee, it shall be their duty earnestly and perseveringly to prosecute the great objects of this institution, to exercise great care in the selection and designation of missionaries, and in the choice of fields of labor, and to secure as far as may be compatible with the provisions of this Society, the co-operation of the Presbyteries and other judicatories of the Presbyterian church.

7. It shall be proper for the Synod, or any of the Presbyteries connected with this institution, to recommend such plans and measures to the Board of Directors, or the Executive Committee, as to them shall appear expedient: and Synod may, with the concurrence of a majority of the Presbyteries concerned, give positive instructions to either, in cases where it may seem necessary to exercise a direct interference in its operations.

8. This constitution may be altered and amended by a vote of Synod, with the concurrence of a majority of the Presbyteries concerned, exclusive of those of which the Synod is composed; but not otherwise: and such alterations shall not be made at the same meeting at which they were proposed, except by a vote of two thirds of the members present in Synod.

The Board of Directors then appointed, constituted immediately after the rising of Synod, and chose an Executive Committee, by which regular monthly meetings have been ever since held. The committee in their first Circular expressed the determination to undertake the establishment of a Mission in Western Africa, as soon as circumstances would permit, and the subject was laid before Societies of Inquiry on *Missions* in the Theological Seminaries of Princeton and Allegheny-town. Communications were soon after received from Mr. John B. Pinney, of the Theological Seminary at Princeton, and Messrs. John C. Lowrie and William Reed, of the Western Theological Seminary, offering to place themselves under the care and direction of the Executive Committee as missionaries to the heathen. This, with the munificent gift, shortly after, of $1000, to the Society, by the Hon. Walter Lowrie, and the expressions of Christian interest in the prospects of the Society from various parts of the church, led the Committee and the active friends of the institution to entertain a grateful sense of the Divine favor, and a growing conviction of the expediency of the undertaking. The General Assembly, also, which met in the May following, spoke of the establishment of the Society in terms of marked approbation. During the summer, Mr. Pinney, whose mind had been strongly inclined to an *African Mission*, became anxious to have an early period designated at which the undertaking might be expected to commence, and on being apprised that this would be done as soon as a

suitable fellow-laborer could be provided for that field, he submitted the solemn question to the consideration of one who was known to have devoted himself to the work, and who possessed peculiar qualifications for such an undertaking.

This person was Mr. Barr; and the result of his inquiries, and a succinct history of the mission up to the time of his decease, and the sailing of Mr. Pinney for Africa, have been given in the preceding narrative. On the receipt of intelligence that their missionary was no more, the executive committee held a special meeting, and unanimously adopted the following minute and resolutions, viz.:

The executive committee of the Western Foreign Missionary Society receive, with deep sorrow, and, they hope, with deep humiliation before God, the affecting intelligence of the sudden removal from their service of one, whose amiable character and fervent piety, and whose peculiar qualifications for, and devotion to the cause of missions, had awakened in their minds high expectations of their usefulness to the benighted tribes of Africa. Mr. Barr had, at the close of his second year, voluntarily dissolved his connection with the Theological Seminary at Princeton, expressly to engage in the African mission; and having, with his associate, Mr. Pinney, been recently ordained to the work of the ministry, at the request of the committee, and proceeded to Norfolk, the place of intended embarkation, he made an excursion to the city of Richmond, with a view to present the claims of the mission to the Christians of that metropolis. Here he made his

appointments for preaching on the Sabbath, and retired to rest on Saturday evening but slightly indisposed. Between one and two o'clock on Sabbath morning, he was violently attacked with the prevailing epidemic; and so rapid was the progress of his malady, that it terminated fatally at 3 o'clock, P. M., of that day; leaving his missionary brother and this society, as well as the church of God at large, to mourn the removal from the vineyard of the Lord, of a judicious, devoted, and promising young minister of Christ, and from an important missionary enterprise, just about to be commenced, a servant of God, who was, to human view, especially fitted for that particular field of labor. To the missionary cause, and to the Western Foreign Missionary Society, the decease of this excellent young man, at such a crisis as this, is indeed a deep affliction, and one which calls for deep humility and earnest prayer on the part of all who are engaged in the hallowed work of sending the gospel to the heathen. But this committee, while they feel the magnitude of the loss which they have sustained, would not forget that, however mysterious the work and way of God, it belongs to them humbly to acquiesce in it, as holy, just, and good; nor would they forget that, in the fact that our young brother not only died amidst the kind attentions of Christian friends, and in a calm and unclouded frame of mind, but has left the pleasing hope that his departed spirit has entered into the heavenly rest, there is much for which sincere gratitude to the great Disposer of events is due; and in fine, they would feel that this sudden and mournful

dispensation, instead of producing distrust and despondency, in regard to the great work of missions, and the prosecution of the mission to Africa, should incite them, and all who are united with them in it, to redoubled zeal and diligence in this sacred cause, remembering that though their ardent and valued servants may fall at the very commencement of their enlistment, the great Captain of Salvation lives and reigns forever, still to love and prosper the missionary cause, and still to reiterate to his living servants the great command, "*Go ye into all the world, and preach the gospel to every creature.*"

On motion,

Resolved, 1st. That the thanks of this committee be respectfully tendered to our Christian friends, in the city of Richmand, Va., who so kindly ministered to the comfort of our departed brother and beloved missionary, Mr. Barr, during his last illness and death, for their friendly attentions and Christian hospitality on that mournful occasion.

Resolved, 2d. That this committee are ready to erect a suitable memorial to the memory of our departed missionary, whenever the wishes of his relatives on that subject shall be made known to the committee.

Resolved, 3d. That copies of this minute be forwarded to the Rev. Thomas Barr, and Mr. John N. Gordon, of Richmond, Va.

The committee soon afterwards took measures, in conformity with the suggestions of some of the friends of the society, to provide for the publication of this memoir of Mr. Barr.

The present state of this infant society, to which a number of presbyteries besides those originally included, have given the promise of their efficient co-operation, during the past year, may be, in part, learned from the subjoined statement of its missionary arrangements:

Missions of the Society.

Since its organization, the board has received under its care, SEVEN missionaries, besides TWO OR THREE ASSISTANTS intended for a western mission. These have been distributed in the following manner:

1. *To Western Africa*, TWO, Rev. Messrs. *John B. Pinney* and *Joseph W. Barr*. By the sudden death of the latter, just as he was about to embark for Africa, the society sustained the loss of one of the most promising missionaries. His surviving associate, Mr. Pinney, sailed for Africa on the 1st of January last.

2. *Northern India*, THREE. Messrs. *John C. Lowrie* and *William Reed*, two of these brethren, are expected to sail from this country for Calcutta, about the 1st of May.

3. *To the Indians* west of the Mississippi, TWO. One of these brethren is expected to proceed, in company with some other person, during the ensuing summer, to the *site of the proposed establishment*, and make preparations for the reception of the other members in the following autumn.

To Western and eventually *Central Africa*, this society has from the beginning looked, as

one of the principal fields of its intended operations. To that benighted land it consecrated its first efforts: and all the information which has been since received, has but tended to increase its desire to draw, in a special manner, the attention of American Christians and of young men devoted to the cause of missions, to that long-neglected and interesting part of the globe. The climate of Africa, however, is terrific to the white man; and few, it is to be feared, will have the courage to face its dangers. The fall of the lamented Barr, leaving his heroic associate to advance *alone*, seemed with a solemn emphasis to reiterate the question, *whom shall we send?* And the long silence which has since occurred, not only proclaims the magnitude of the loss of even a single man, whose heart was turned to Africa, but the extent to which there prevails, in the public mind, a sense of the perilous nature of the enterprise. This dread, however, *must* be overcome: and when the experiment shall have been fairly made, in reference to the interior, we shall be disappointed if it does not show that places may be found, where security as to health and life may be as great, to say the least, as in some other portions of the great field. Whatever hopes of ultimate aid from the labors of the descendants of Africans, educated in this country, may be entertained, in respect to the illumination of its interior population, it is manifest that, for the present, the church must look to other means for the commencement of the work.

If the *peculiar* claims of that vast field are considered, and "*prayer without ceasing*" is

offered in its behalf, by every sincere disciple of Christ, there is reason to hope that the Lord of the harvest will *provide* laborers for that self-denying and perilous expedition.

The reasons which led to the institution of this society, and the belief that such a measure would tend to promote the glory of our Redeemer in the increase of efforts to extend the gospel to the heathen, have been already stated. If they are not well founded, the Christian reader is assured that they have been presented and acted upon, from an honest desire to do good; and with no feelings of distrust or rivalry towards that excellent board, to which our support has been heretofore given. On this subject the executive committee, in their first circular and in their more recent address, say:

"As the *American Board of Commissioners for Foreign Missions*, has long stood to Presbyterians, as well as Congregationalists, and some others, as the chief, and nearly the only channel of communicating the blessings of the gospel to the heathen; and as this society, however much humbler it may be in its prospects of extent and usefulness, may seem to aim at a division of labor and of patronage with that truly noble *institution*, it is proper to say, that its design did not originate in any feeling of jealousy, or disaffection with that *board*,—in any desire to diminish its resources, or impair that measure of public confidence which it certainly and justly enjoys. While we can say this with, we humbly hope, the same kind of candor and affection, which we

believe existed in the mind of that truly eminent and excellent man, who, among the last acts of his useful life, dictated an *overture* to the General Assembly, urging upon that body the adoption of a plan, similar to that which is here contemplated, we may also add, that it is begun by us with the solemn and fixed determination of maintaining towards that society, the kindest feelings, and the most cordial and brotherly relations. It appears to us, however, that we can say every thing in commendation of that board, which its most ardent friends can possibly ask for it, and yet, believe that its constitutional plan does not fit it to occupy the whole ground in this extensive republic, or to have the entire co-operation of the Presbyterian church, as fully and advantageously, to say the least, as a society whose ecclesiastical organization comported with the honest predilections of many of its churches."

"In reference to the American Board of Commissioners for Foreign Missions, we hope to cherish no selfish principle; and we shall appeal to no sectarian feeling. We contemplate its past achievements and its present prosperity, with unmingled pleasure. Our only strife will be to copy its every good example, and try not to be outdone by it, in kind affection and Christian magnanimity. We hope to be able, as a *Presbyterian board*, (perhaps in a feeble and humble measure,) to increase the amount of missionary feeling and effort in our church, but certainly on such principles of mutual harmony and brotherly co-operation, as every sincere disciple of Christ will delight to witness."

If our expectations should be disappointed; if it should be the will of the Lord Jesus, that the elder institution should "increase" more and more, while we "decrease," it will cost us no mortifying regrets, if our operations shall have tended to contribute to its prosperity, in any part of the Presbyterian church. May that spirit which alone befits the hallowed work of evangelizing the world; which unites and cements in *one*, all who sincerely engage in it, more and more prevail among the children of Zion, until the mountain of the Lord's house shall be established upon the tops of the mountains, and all nations flow unto it.

THE

DEAD SPEAKING.

A Sermon delivered in the Oratory of the Theological Seminary, at Princeton, New-Jersey, November 18th, 1832, on occasion of the death of the Rev. Joseph W. Barr, Missionary to Africa. *By Samuel Miller*, D.D. Professor in said Seminary.

Hebrews 11: 4. *He, being dead, yet speaketh.*

When death has laid his cold hand upon one who was lately in health and active, one of the most striking consequences is, that the lips are sealed in silence. Those lips, which, perhaps, were seldom opened without giving pleasure and instruction; those lips, which, it may be, were devoted to the best purposes, and delighted in pleading the cause of righteousness,—when death has done his work, are closed and powerless. We may address ourselves to the departed individual, in the loudest manner,—but he hears not; he answers not; all is silent.

But, blessed be God! there is another sense in which even the dead speak. Nay, there are cases in which they not only speak, but continue to speak, thousands of years after they are gone. Thus the apostle *Paul*, who penned the words of our text, though represented by tradition as a man of small stature, and feeble bodily presence,

has been speaking for near eighteen centuries, to the whole Christian world, and will continue to speak until "time shall be no longer." And thus also *Paul* says of one who died near four thousand years before he wrote, *He, being dead, yet speaketh.*

The words of our text, you all know, are spoken of pious *Abel.* *By faith*, says the apostle, *Abel offered unto God a more acceptable sacrifice than Cain; by which he obtained witness that he was righteous; God testifying of his gifts; and by it*—that is, by his faith, and by his acceptable offering made in faith—*he being dead, yet speaketh.*

Some respectable interpreters, however, have supposed that by the phrase, "by it," there is a reference to *Abel's* blood; and that its meaning is the same with that of the passage in the fourth chapter of Genesis, where God is represented as saying to *Cain*, *The voice of thy brother's blood crieth unto me from the ground.* In conformity with this interpretation, they suppose the apostle means to say, that *Abel's* blood still crieth for vengeance against all murderers; and especially against those who persecute good men to death for righteousness' sake, which was the sin of the first murderer.

Others have said, that the last word in the original, in this verse, translated "speaketh," ought rather to be translated *spoken of;* and, of course, that the meaning is, that though *Abel*, when the apostle wrote, had been long since dead; yet that, on account of the remarkable circumstances attending his history, he was yet spoken

of, and would be spoken of to the end of the world.

But, I believe the best interpreters have generally agreed, that our common translation of this verse is an excellent one; and one that expresses with much accuracy, its general import;—and that its meaning is, that though *Abel* is dead, his character and works, and especially his sacrifice offered in faith, and accepted of God, "yet speak," recommending to us repentance, humility, faith and obedience. We may consider the import of the passage, then, to be, that *Abel*, though dead, yet by his faith, and his holy obedience, taken in connection with his early death, and the circumstances of it, still addresses us, and conveys to us very important lessons.

And so *we* may say of every departed friend and neighbor—"Though dead, he yet speaketh." For in every death there is a very solemn voice; a voice which ought to penetrate to our inmost souls, and exert a powerful and permanent influence on our hearts and lives.

But there are *some deaths* which speak with a peculiarly loud and solemn voice:—some deaths the voice of which he must be deaf indeed who does not hear, and hear effectually. For example,—

I. When a person IN THE MORNING OF LIFE —in the FLOWER OF HIS AGE, dies, we may emphatically say, that "he being dead, yet speaketh." The aged are expected to die. When a man has done his work; or done the greater part of what he is capable of doing;—when he has

reached gray hairs and wrinkles, and has been for some time as it were tottering on the brink of the grave; we hear of his sickness and death, with regret, perhaps, but without surprise. Even though we greatly love and venerate him; yet when we see him come to the grave, like "a shock of corn fully ripe," as the holy oracle expresses it;—there is something in the case which tells us that it is natural, and which acquiesces in the will of Providence. But when the young and vigorous are cut down, like flowers in the spring; when one who is coming forth in all the strength of youth, in all the promise of youth, and in all the sanguine hopes of youth, is unexpectedly taken away, before his appropriate work is well begun, and when the expectations of those who know and love him are raised high, only to be disappointed;—there is a voice here which ought to enter and to affect the very souls of all who hear it. There is a voice here concerning which we may, with the utmost propriety, say, as our blessed Lord most emphatically said, on several occasions,—"He that hath ears to hear let him hear."

And what is the language which it speaks? It proclaims with a voice solemn as eternity—*Remember now thy Creator in the days of thy youth. Young men likewise exhort to be sober-minded. Boast not thyself of to-morrow, for thou knowest not what a day may bring forth. Be ye also ready; for ye know neither the day nor the hour when the Son of man cometh; whether at even, or at midnight, or at cock-crowing,*

or in the morning;—watch, therefore, lest coming suddenly he find you sleeping.

My dear young friends, you are prone,—yes, even pious young men are prone to forget the fact, that the young may die. There is something in human nature which continually tempts us, amidst the allurements of the present, to lose sight of the future. But however the fact may be forgotten, it is a fact still. And it is of great importance that you remember it. THE YOUNG MAY DIE. The word of God declares it. The voice of Providence proclaims it. Our daily experience exemplifies it. Why then, O why, are you so backward to learn the solemn lesson? You see, with your own eyes, that sixteen, or twenty, or twenty-five, is just as mortal as three-score and ten, or four-score. When you go through the church-yard, and read the inscriptions on the tombs, you perceive that a large majority of those who are deposited there, never reached old age. The fact is, not more than a third part of all that are born ever reach the age of thirty. And yet the young are ever promising themselves to "live many days and rejoice in them all." Nay, the great means by which thousands of youthful professors of religion quiet conscience in neglecting, or postponing what they know to be their duty, from day to day, is, cherishing the fond hope that they have many years to live, and shall enjoy "a more convenient season" for attending to the duties now incumbent upon them.

When a young person dies, then, there is a voice in the event which is adapted to dispel this

deplorable delusion. It proclaims, "Young man! look upon that coffin! Survey the pallid countenance, and the lifeless frame which fill it; and which were a few days ago as blooming, and vigorous and active, as thine own. Remember, that before another year, or month be past, that situation may be thine. Calculate not on long life. Act upon the principle that thou mayest never reach even middle age. Whatsoever thine hand findeth to do, do it with thy might. Work the work of Him that sent thee while it is day. Thy sun may go down before it is noon. Therefore, redeem the time. Prepare to meet thy God."—But,

II. If the death of a young person, as such, speaks to us,—when A PIOUS YOUNG PERSON dies, we may say, with peculiar emphasis—that "by it, he, being dead, yet speaketh."

There is no doubt that, other things being equal, a *pious* young man is *more likely* to enjoy firm health, and to live to a good old age, than a youth who has no fear of God before his eyes. The whole temper, and all the habits of the former, are certainly more friendly to longevity than those of the latter. His temperance; his habits of order and diligence; his humble trust in God; his "joy and peace in believing;" his contentment; and "the good hope through grace" which animates and sustains his mind from day to day; —are all favorable to bodily as well as mental health, and increase the probability that he will "live out all his days." Yet, neither the word of God, nor the dispensations of his providence,

give us any assurance that the messenger of death shall not arrest the pious youth—and even the most pious. Nay, a sovereign God; in his infinite wisdom, may be pleased to remove such an one by death, *because* he is pious; because he is, through grace, *prepared* to be taken; and because the departure of such an one teaches lessons of the most instructive and interesting kind.

When a young person decidedly pious is removed by death, the event speaks, and tells us—that dying, though a monument of sin, is not to be regarded as an evidence of God's peculiar displeasure; that death may be transformed into a messenger of peace; and that even to one who is cut down at the very threshold of his course, death may be a happy exchange, an unspeakable and everlasting gain. While it proclaims that death is that law of our nature, that consequence of sin, from which no virtue, no piety can furnish any exemption; it, at the same time, shows, that the young, the blooming, and those before whom the world spreads its most attractive charms, can meet this enemy as a friend, and triumph, with humble confidence, over all his terrors.

I can scarcely conceive of any class of scenes more strikingly adapted at once to illustrate and confirm the power of religion; to bring to a solemn test its sustaining efficacy; and to show its value as a source of consolation, than those which attend the death-bed of one who departs in the faith and hope of the gospel. It is easy to speak in theory on this subject, and, while death is at a distance, to talk of gaining the victory

over it by faith in the adorable Redeemer. But to see the Christian not only sustained, but made to triumph, when death actually comes near, and stares him in the face; to see him, in these circumstances, willing to die; rejoicing in God, and in hope of his glory; ready to say with holy confidence, *O death, where is thy sting? O grave where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!*—this is a scene which speaks more for the value of our holy religion, than thousands of those theoretical testimonies, which, however true, want that practical and touching character which finds a response in every mind, and is so apt to make its way with power to the heart. But such scenes have been often witnessed; and when they do occur, it is indeed a privilege to be admitted to the chamber in which the faith and hope of the believer thus display their triumphs. Yes, my friends, these are scenes before which even unbelief itself cannot stand. I have known a profane, infidel physician, in contemplating such a scene as this, compelled to say—"Here is something which I never saw before. Here is something which my philosophy can neither explain nor effect. Truly this is the power of God!"

But the force,—the sublimity of this scene is greatly augmented, when exhibited by a YOUTHFUL BELIEVER. When we see such an one—in all the buoyancy of life and hope—respected—beloved—just beginning to enter on the scenes of this dazzling and tempting world—having a thousand inducements to desire to live;—when

we see him calmly overcoming them all; willing to resign the world and all its allurements for infinitely higher objects;—nay, perhaps, rejoicing in hope, "with joy unspeakable and full of glory;"—this is indeed the triumph of Christian faith. This, we may say with emphasis, is being *a conqueror, and more than a conqueror through Him that hath loved us.* When many read of such scenes having been winessed, they almost feel as if it were too much to be true; too much to be attained by poor human nature in this low state of gloom and conflict. They are apt to consider this experience as an attainment rather to be wished for, than expected; and if expected at all, only in the departure of aged, experienced, and far-advanced believers, who have begun to be weary of the world, or, at least, somewhat satiated with its transient pleasures. But, blessed be God! I am authorized to say, that such a picture as I have drawn is no fiction. It has been witnessed a thousand times, to the joy and edification of beholders. We have sometimes been permitted to see it with our own eyes, and to find mourning thereby turned into joy.* It has been strikingly exemplified, within a very short time, by one who recently stood in the midst of us; whose life we knew; whose person we loved; and whose happy end, while it has filled our institution with mourning,

* The author had been called, five days before this discourse was delivered, to take leave of a beloved and promising son, in the nineteenth year of his age, who departed in all the joy and triumph of gospel hope.

has also filled our hearts with thanksgiving, and our lips with praise. Yes, though *we* were not permitted with our own eyes to witness the closing triumphs of that young brother; yet others, qualified to appreciate it, were spectators of the scene. They saw him looking the king of terrors in the face without dismay. They saw him bidding farewell to all that is attractive here below, and even giving up his favorite mission to the benighted heathen, without a sigh or a murmur. O how powerfully and solemnly does such an event speak! Draw near, in imagination, my young friends, and see how a young Christian can die! See his composure; his elevating hope; his joy in God his Saviour! See him willing to leave the world, and all its tenderest attractions, and his countenance beaming with the hope of anticipated glory! See him evidently wishing the continuance of life for no other purpose than to have an opportunity of glorifying God in promoting the salvation of perishing men!—Surely scenes of this kind distinctly and strongly speak. They proclaim, that there is a precious reality and glory in religion. They proclaim that there is a richness and a power in its consolations which no language can express. They tell us the infinite importance of beginning early in life to imbibe its blessed spirit, and to secure its blessed support. They pronounce happy, thrice happy, the wise youth who, in the commencement of his course, secures that "anchor of the soul, sure and steadfast," which alone can hold him safely on the troubled ocean of life; which alone can effectually guard him from

being dashed upon its rocks, or swallowed up in its merciless waves.

III. But further; when we not only witness the death of a YOUTH, and a PIOUS YOUTH, but of a youth ENDOWED WITH THOSE EXCELLENT TALENTS, AND HIGH PRACTICAL QUALITIES WHICH PROMISE EMINENT USEFULNESS;—there is a voice in the event, which speaks still more loudly and instructively to all.

I know of nothing, my friends, more adapted to try the faith and the submission of a reflecting spiritual mind, than the premature, (as we are wont to call it—and as, in one sense, we may with propriety call it)—the premature departure of such an interesting individual as I have described. When we see a young person, with much of the spirit of Jesus Christ; after laboring, it may be, for years, to prepare himself for active service in the Redeemer's kingdom; promising to be a distinguished ornament and blessing to that kingdom; and just, perhaps, on the point of being ready to go forth to the field of sacred service, amidst the raised hopes, and fervent prayers of the pious:—when we see him suddenly and unexpectedly cut down, and all the hopes concerning him apparently destroyed;—while, at the same time, the aged, the decrepid, the indolent, and the cumberer of the ground, are permitted to drag out a protracted, and, to all appearance, a useless, perhaps injurious existence;—we are apt to be perplexed, if not to murmur. We are apt to say, with a doubting, though sincere believer of old—*If the Lord be with us, how is it that this evil hath fallen upon us?*

As if He were bound to take nothing from us that we were not willing to give up; though it be his own, far more than it is ours. As if He were not at liberty to thwart any of our plans, though his own are always infinitely the best. This is an old difficulty in Providence, my friends. One that has employed the minds, disturbed the thoughts, and staggered the faith of God's people from generation to generation. But, though it be a mysterious fact, it is an instructive one. It speaks. Yes, every such case speaks in most solemn and impressive language:—language to which it is our privilege and our duty to listen with the deepest attention.

Its language is—*Be still and know that I am God. Should it be according to thy mind? Shall not I do my will and pleasure in the armies of heaven, and among the inhabitants of the earth? And shall any stay my hand, or say unto me, What doest thou? Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? Such knowledge is too wonderful for thee; it is high; thou canst not attain unto it. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways are past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?*

When we see the great Head of the church laying aside instruments which appear to us eminently adapted to promote his cause, can we fail to learn, that he is able to carry on his work without any of us; that if we were all laid in the

grave, He could still raise up other instruments, and accomplish his work as well as ever? And O, who would not desire to have it so? Who would not, with his whole heart, rejoice to live under the government of such a God? Let us learn, then, from such dispensations, to *cease from man, whose breath is in his nostrils;* to think less of the under shepherds, and more of "the Chief Shepherd;" to have our eyes, our hearts, and our confidence, more firmly placed on the Master himself, who alone is able to work effectually, and in whose hands the most able and diligent ministers are but instruments, feeble and helpless in themselves, and indebted for all they accomplish to Him who sent them. O, my friends, it is good to lie in the dust before God, and to ascribe all the glory to Him; and every dispensation which teaches this lesson, and leads to this result, is so far a salutary one.

The death of such an one, further, calls upon us all to strive and pray, that we may live and die in such a manner, as that our life and our death may most effectually "speak" to those who come after us. The great mass of mankind are on equally mean and sinful extremes concerning posthumous remembrance. Some appear to be perfectly regardless,—so that they may have their pleasures here,—how they are thought of by those who come after them. They seem to be willing to live unblest, and to die forgotten, like the beasts that perish. While others, almost equally sordid, make posthumous fame their supreme idol. The first is to be worse than brutes; because it is degrading talents higher

than theirs, to a level with brutality. The second is a poor, sordid idolatry, which even the wiser pagans saw to be miserable folly. Behold, my beloved young friends, the death of a truly wise and useful person speaks to us a more excellent way! It calls upon us to aim at living and dying in such a manner as to DO GOOD—GREAT GOOD—BY BOTH:—to be so unreservedly devoted to the cause of God, of holiness, and of human happiness—that every hour we live, our example shall be edifying to our fellow men; and that all who survive us shall have reason to rise up and call us blessed. Accordingly the psalmist speaks of it as a blessing to be desired, that "the righteous shall be in everlasting remembrance;" and as one of the curses of the wicked, that "their name shall rot."

My hearers have doubtless perceived, that in the train of remark to which their attention has been called, I had a reference all along to the unexpected and mournful departure of that beloved young brother, who was, a few weeks ago, in the midst of us, in perfect health and strength; with a heart burning with love to his Master, and with a desire to go forth to benighted Africa, that he might, by the divine blessing, win her sons and daughters to the kingdom of Christ:—who possessed also, as we believe, eminent qualifications for that arduous and self-denying service;—but whom it has pleased an infinitely wise and sovereign God to snatch, as it were, in a moment, from all our fond affections and hopes, and to translate, as we doubt not, to a better world.

What shall we say to this solemn mysterious dispensation? Far from us be a word or a thought like murmuring! It is all right. However unable we may be to explain it, we know there is goodness, as well as wisdom in it all. He who has done it loves the church infinitely more than we love it, and understands its interests infinitely better than the wisest of us understand them. But this dispensation says much to us. O that we may hear the voice which it addresses to us, and learn the momentous lessons which it evidently conveys!

The Reverend JOSEPH W. BARR was a son of the Reverend *Thomas Barr*, a venerable minister of the Presbyterian church, in the state of Ohio. With the time of his birth, and the circumstances of his early life and education, I am not particularly informed. He was, however, one of a large family of brothers and sisters, greatly endeared to each other; and among whom it would, no doubt, have been highly gratifying to all his natural feelings to have lived and died. After having been for some time, in his early youth, trained to a mechanical employment, it pleased God to visit him with his grace, and to give him a taste for higher objects than this world affords. He then sought an education with a view to the holy ministry. After graduating with reputation in the Western Reserve College, he entered the Theological Seminary at *Andover*, where he spent one year, and where he left a sweet savor of piety and zeal which will not soon be forgotten. From that institution he came to this seminary, in the fall

of 1831. From the first, we marked in our dear young brother, a good sense; a gravity and dignity of deportment; a uniformity and steadiness of character; a fervor of piety; and a sort of consecrated decision of purpose, which convinced us that he was not only a Christian man, but an eminently judicious and practical one; well adapted, under the divine blessing, to be extensively useful in the Church of God. I know not that we ever had in this seminary a youth more lovely and beloved; more adapted to command respect, and inspire confidence. We knew, before he came to us, by a communication from his venerable father, that his mind was distinctly directed toward a foreign mission. And he had not been long in the seminary before it became apparent that this desire was strong and decided to a very uncommon degree. At the same time, all his disclosures, on this subject, to his teachers, were made with a modesty, humility, and a practical wisdom, which gave a double charm to the sanctified firmness of determination by which he appeared to be governed.

But it was some time after he manifested a fixed desire to be employed in the field of foreign missions, before he ventured to express a preference, in favor of any particular department of that field. Provided he could be employed in proclaiming the unsearchable riches of Christ to the perishing heathen, he seemed willing to go to any part of the world where the Head of the church might send him. And he continued in this state of mind, so far as I am informed, until the plan of sending our beloved brother *Pinney*

to the interior of *Africa*, by the "Western Foreign Missionary Society," was matured and announced. Then, for the first time, a specific object was held up to his view;—an object great, deeply interesting, and even, in some of its aspects, sublime; but, under other aspects, in no small degree perilous, and even appalling. He calmly looked at the object; and with a promptness and decision which became a Christian hero, he responded to the proposal—"Here am I, send me."

I need not tell this assembly how much Christian courage, how much disinterested zeal for the salvation of immortal souls were manifested in this determination. Think, for a moment, of the dangers to be encountered amidst the burning heats, the arid plains, and the pestilential vapors of the torrid zone! Think of the terrors presented by the malignant climate, and unbridled ferocity of the men and the governments of those barbarous regions! Think how many robust men—enterprising men—men of the utmost skill, self-possession, and courage, have, one after another, fallen victims either to the deadly atmosphere, or the barbarous people whom they were called to encounter! Think of these things; and then say, whether it must not have been an extraordinary degree of confidence in God, and of entire, self-sacrificing devotedness to the work of doing good, which could prompt two comparatively inexperienced young men;—so beloved at home;—so capable of being acceptably employed at home;—with a distinct knowledge how many had fallen on that field;—O was it not extraordi-

nary Christian heroism which prompted them still, with a steady purpose, to say—"We are desirous of going. Hinder us not. We are willing to go to prison and to death, if we may thereby be the means of introducing the glorious gospel into the midst of benighted, miserable *Africa*."

In a few days after our brother Barr had determined to share the labors and the dangers of this great enterprise with his no less heroic companion, they both, by appointment, repaired to the city of *Philadelphia*, where they were solemnly set apart to the work of the holy ministry, by the Presbytery of *Philadelphia*, on the 12th day of October last, with a particular view to this service. I know not how many of those who now hear me were present on that occasion. Whoever they may be, they can testify, what solemn and yet cheerful steadiness of purpose on the part of the candidates;—what a weighty sense of responsibility on the part of the presbytery; and what deep apparent feeling in a crowded Christian assembly, appeared to attend the designation of the first Christian missionaries ever destined by the church of God, in our land, to *Central Africa*.

"How did our hearts burn within us" on that memorable evening! How did we rejoice in the prospect of having two such peculiarly adapted young men, engaged in an enterprise so peculiarly fitted to interest the feelings of every American Christian! Yet, with all the tenderness and solemnity of that evening, I fear we all looked much more than a holy God saw was

right, on the fitness, the eminent apparent qualifications of our candidates; and too little to the power and grace of that almighty King of Zion, who can make the feeblest to triumph. And who can tell but that this sin may have cost us the life of our brother? However this may be, we "prayed, and laid our hands upon them, and sent them away;"—and hoped, in a few short months, to be told, that they had reached the field of their labor, and that the gospel of Christ had begun its glorious conquests, by their instrumentality, in the centre of *Africa*.

But the great King of Zion "moves in a mysterious way, his wonders to perform." Truly *clouds and darkness are round about him. His path is in the deep waters, and his footsteps are not known.* Scarcely had this pair of heroic brothers reached the place of their intended embarkation for *Africa*, before it appeared that *the Lord's ways are not as our ways, nor his thoughts as our thoughts.* The angel of death was sent, in a most extraordinary manner, to "part them asunder;" and, while our beloved brother *Pinney* was left alone,—our no less beloved brother *Barr*, was taken from his side, and, as it were, borne on the wings of pestilence to heaven.

Such was the rapid and prostrating power of the appalling disease to which our brother fell a victim, that he had little opportunity of conversing with those around him on the great subjects which were nearest his heart. Both his strength and his speech were, in a great measure, taken away at a very early period after the first attack.

But he enjoyed the perfect exercise of his reason to the last; and was enabled to say enough to satisfy all who witnessed the closing scene, that his confidence was built "on the foundation of the Apostles and the Prophets;" that he enjoyed the "full assurance of hope firm unto the end;" and that he was entirely willing that himself and his fondest plans should be disposed of as seemed best to infinite Wisdom.

So far as my recollection reaches, this case is a unique in the history of modern missions. We have many times heard of missionaries being cut down soon after entering on their field of labor and of peril. We have heard of their speedily sinking under the exhaustion of severe and protracted labor, or under the power of malignant and rapid disease. But I know not that the history of modern missionary enterprise furnishes an example, in all respects, like that over which we now mourn. An example of a missionary in robust health, being arrested by acute disease, and cut down, before he so much as embarked for the scene of his anticipated labor. Over such an event we mourn. Mourn we may. *For devout men carried Stephen, the first martyr, to his burial, and made great lamentation over him.* But while we mourn, what are the sentiments which we ought to cherish in the believing retrospect of what God has done?

Ought we to be *discouraged*, as though the cause in the entrance on which our dear brother died, is a hopeless cause? Far from it! Was that a hopeless cause in which the blessed Master himself was arrested and crucified? Was

that a hopeless cause in which almost all the inspired apostles were cut off by the sword or the fires of martyrdom? Was that a hopeless cause in the defence of which *Stephen* and many others encountered death in its most appalling forms? No; far from it! Amidst all the violence of persecution, the word of God grew and multiplied. Nay, these very events, in the adorable providence of Zion's King, were among the means which caused it to grow and multiply. While one after another of the most zealous and successful ministers were cut down, by Jewish or Pagan violence, the great cause in which they fell gathered strength, and triumphed over all opposition. And those very events, I repeat, which appeared, at first sight, highly unfavorable, if not fatal to the Saviour's cause, became, contrary to all human calculation, the means of building up that cause in strength and glory. God, in the midst of what appeared to be untoward circumstances, was marching to the attainment of his purpose, by a course far above the range of man's wisdom, or man's calculation.

What, then, are the lessons which the dispensation before us teaches? What is the language which it speaks? I reply,

1. It speaks A LESSON OF HUMILITY. It teaches us how short-sighted we are;—how little we know or can see of Jehovah's plans. O, at what a vast height above our utmost vision is God carrying into effect the plans of his most blessed kingdom! He, doubtless, intends to teach us, that we are altogether incompetent to judge of his works and ways:—and also to teach

us of how little importance we are in his sight. That he stands in no need of our services; that he can do without any of us. Humbling, yet necessary and useful lesson! He teaches us by this providence to lie low in the dust of humility before him, and to submit ourselves entirely and unreservedly to his holy will. Yes, from the grave of our departed friend and brother methinks I hear a voice, as from the mouth of Him who removed him—*What I do, thou knowest not now, but thou shalt know hereafter. Be still, and know that I am God. Have I not a right to do what I will with mine own?* A large part of religion, beloved friends, consists in simple, unreserved, humble trust in God;—trusting when we cannot see what he is doing;—nay, when every thing appears not only dark, but most distressing and disastrous in its aspect, and in all its probable consequences. How unspeakable the happiness of reposing in our Heavenly Father, even when he hides himself in clouds and darkness: to be able to say, from the heart; —*Though he slay me;*—though he strike dead my fondest hopes, *yet will I trust in him. Though the fig-tree do not blossom, neither fruit shall be in the vine; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.*—God is solemnly saying to us—"You were scarcely willing to trust the life of my young servant with me in *Africa;* behold, it is equally at my disposal here and there! Behold

how easy it is for me to preserve alive, or to kill wherever my servants may be!"

2. The early removal of our beloved brother teaches us, most solemnly, A LESSON OF HOLY DILIGENCE. It teaches us whatever we have to do, to do it with our might. Our beloved brother *Barr* always appeared to me to be indefatigably diligent in his appropriate work, for the time being, whatever it was. I know not that we ever had within these walls, a candidate for the ministry less disposed to waste time than he. Yet, O how much more intensely diligent would even *he* have been, if he had known how short his career was to be! How peculiarly precious would every moment have appeared! O, to a young man who is here trying to make the most of himself for his Master's use, and who wishes to get ready to do his Master's work in the best manner, how precious is time! how immeasurably important are opportunities of either doing good, or getting good! How covetous, how parsimonious of every hour ought he to be, in the light of what has lately happened! How diligent! How anxious to improve every talent in such a manner as to make it productive of the best fruits for himself, and for immortal souls!

3. The sudden and remarkable removal of our young brother teaches us A LESSON OF HOLY COURAGE, as well as of deep humility and diligence. Among worldly soldiers, and especially among those who claim a character for bravery, it is a point of honor, nay of ambition, when one has fallen at a post of danger, instantly to step forward, to take his place, and stand in the

breach. The worldly soldier can even covet, and solicit the place of peculiar exposure, and has done so a thousand times. And even among the enterprising votaries of commercial gain, the ardent young aspirant after wealth, is willing to go to the deadliest climates, and to brave the most awful perils for the sake of accumulating silver and gold. And shall "the good soldier of Jesus Christ," who ought to be willing every day to face danger and death in the service of his Master; shall *he* shrink or be discouraged when one has fallen by his side? Rather might we not—ought we not to expect to see—when *one* has fallen—*five, ten, twenty*, springing promptly forward, and offering to take his place, and to bear the standard fearlessly and gloriously onward to victory? Surely those scenes which have been, as I said, a thousand times exhibited, when there was no better impulse than that of carnal ambition, ought to be much more conspicuously manifested, when the warfare is infinitely nobler, and the reward of victory infinitely more precious. Alas! "the children of this world are wiser in their generation," and more true to their principles "than the children of light." Suppose several, nay, half a dozen, or a dozen chosen missionaries to fall before the standard of the cross is fairly established in *Central Africa*—what then? Military leaders are willing, on a deliberate previous calculation, to sacrifice a thousand, perhaps many thousand lives for the purpose of taking a single town. But what is the real state of the case in the instances of mortality among missionaries that I

have now supposed? Why, it is, that half a dozen, or a dozen missionaries, are simply taken earlier than they expected, to eternal blessedness. But is this such a dreadful calamity as ought to strike survivors with a panic, and prevent them from undertaking the Master's work? Courage, then, my young friends! This event powerfully speaks it. Be not afraid to die in the missionary field. Do not exhibit "good soldiers of Jesus Christ," as more dastardly than thousands of military heroes are daily seen to be, with no higher motive than to get a name among men.

4. Finally; our departed brother speaks to us, and exhorts us to be MORE DEVOTED THAN EVER TO THE GREAT CAUSE OF MISSIONS. I have no more doubt my beloved friends, than I have of my own existence, that if our dear departed brother could now come back, and, standing, as he did on a certain memorable evening, not long since, on that spot—tell us all his present feelings and views in regard to the conversion of the world, it would be in language far more pungent and powerful than even the strong and striking language which he addressed to us on that occasion;—language which would thrill through our souls with unutterable emotion. He would tell us—but in words and tones which no inhabitant of earth can imitate—"Beloved companions! I now see an infinite importance in this subject which I did not see while I was with you. I see a glory in Christ which I never saw on earth, and which ought to make you all willing to spend and be spent in his service. I see a value

in immortal souls, of which I often attempted to speak while I mingled in your counsels and prayers; but the thousandth part of their preciousness I never uttered. O let your prayers and your efforts in this great cause be an hundred fold increased; and even then they will fall far, far short of the unspeakable magnitude of the enterprise." He has not literally uttered these words since he was translated; but his death does practically address us in language still more solemn and powerful.

The MISSIONARY CAUSE, my young friends, —by which I mean the system of means and efforts for the conversion of the world to Christ, by means of the glorious gospel, is the GREAT CAUSE which, in one form or another, ought literally, to engross the heart, and hands, and prayers of every Christian under heaven. It is the grand cause, for the sake of promoting which every candidate for the ministry ought to be willing to live and to die. The American Church *ought* to be roused—*must* be roused, to this great enterprise. And by what instrumentality, think you, must this rousing be effected? Not by miracle, but by human means, by the labors of the holy ministry—God's own ordinance. Ministers must have a new spirit given to them. But if ministers are to be the instruments; and if their new agency is to be the result of a new and hallowed spirit excited in them—where is there so natural, and so proper a place for beginning to excite this spirit, as WITHIN THESE WALLS? O, if we could see 120, or 130 heroic youth here assembled, all of them burning with the

same love and zeal that burned in the bosom of the beloved *Barr*, what impression, under God, might not be expected speedily to be made on this community; and ultimately on the world? Every session in our seminary would be a season for accumulating light, and heat, and strength in reference to this great subject; and every vacation would pour forth into every part of the country, a flood of light and of feeling, marking, in every direction, the footsteps of some member of this institution, so peculiarly devoted to the enlargement of the Redeemer's kingdom.

I repeat, my young friends, the American Churches MUST be roused to the importance of this great object. And it is the duty of THOSE WHO ARE NOW PRESENT, to take an immediate and an active part in rousing it. Our Master requires it at our hands. And is it not practicable? In our own strength it is not; but with God all things are possible. My thoughts, while looking on this little assembly of six score candidates for the holy ministry, have traveled back with deep interest, to a much larger assembly, convened more than seven centuries ago, on the plains of *Clermont*, in *France*, when "Peter the hermit," as well as his master, the deluded pontiff, is said to have addressed a multitude of more than three hundred thousand souls, and to have roused them by their fanatical eloquence, to that wonderful point of excitement which prepared them to enter with enthusiasm on the Crusades. I have asked myself,—Did an ignorant fanatic, by the fire of his misguided zeal electrify Europe; and, going from place to place, persuade millions

to devote their time, their property, and even their lives, to an insane project, which deranged the order of society, corrupted public morals, prostrated the interests of education, destroyed millions of lives, and covered almost the whole Christian world with badges of mourning?—And shall ministers of the gospel, who call their hearers to a rational service; who go forth, "not to destroy men's lives but to save them;" not to corrupt or degrade their fellow men, but to promote their temporal and eternal happiness;—shall *they* labor in vain;—plead in vain;—and be scarcely able to excite one feeling of generous enthusiasm, in the noblest of all causes, in the bosom of more than one in fifty or a hundred of those whom they address? So it has hitherto been:—but let us hope that the opening of a better day is beginning to appear. Let us hope that we may yet witness a feeling, and hear a voice breaking forth on every side in some degree analogous to that which, you remember, rent the air from the large and fanatical assembly before alluded to, when the multitude cried out, by way of response to the exhortation—"God wills it! God wills it! Let us march and plant the cross on that territory which belongs to Christ." I trust we shall speedily see, what I am sure will be ultimately seen—that God does intend to accomplish much in this holy enterprise by the young men of the present generation; and, I fondly hope, by many of the young men who now listen to my voice.

There is one thought which has struck me repeatedly since I first heard of the decease of

our dear brother. I can conceive of one way in which more good may be accomplished by his death, than may be ordinarily anticipated from the successful ministry of an individual during a long life. Suppose the impression made by his death to be such as that this whole seminary shall be deeply and permanently the better for it? Suppose the whole devoted band in this institution to be, from this time, as from a blessed epoch, animated with a spirit of inextinguishable zeal, ardor, and heroism in the cause of Christ —double—tenfold greater than ever before known; and not only to be thus animated themselves, but also to be the means, under God, of imparting the same spirit to millions of American Christians? Would not the event be instrumental in producing more good, humanly speaking, than almost any single minister does by the labors of a long and diligent life.

And, on the great subject of missions, let no jealousy or controversy arise respecting the society or board which shall be employed in prosecuting the interesting, the infinitely important object. Let the object be,—without a single party feeling,—to rouse the whole Presbyterian Church to the *missionary spirit*. Let those who prefer the "American Board of Commissioners for Foreign Missions," which we know has been long dear to the intelligent and pious of this land, come with all their hearts, and with a liberality worthy of Christian principle, and give their patronage and their prayers to that board, and bear it forward, with their utmost ability, in its wise, extended, and successful efforts. And let

those who prefer a Presbyterian board, that youthful, but highly promising and vigorous institution, in the service of which our brother fell —go and do likewise. "The Western Foreign Missionary Society," I am happy to know, is dear, and is becoming dearer to many hearts. We trust it is destined to occupy a large and glorious space in the great efforts of the day for the conversion of the world. Let there be no feeling of hostility, or even of rivalship, between her and her noble sister institution. Nor need there be any feelings of opposition or rivalship between the friends or patrons of these boards. We may love both, and pray for both, and help both, and, after all, there will be room for even more, in this wide world of darkness, pollution, and misery.

Better times, I trust, are dawning, in reference to the precious missionary cause. God, indeed, seems to be arising to "shake terribly the earth;" but am I deceived in supposing, that, amidst these commotions, the spirit of missions is extending on every side? Methinks I see the darkness beginning to break away even from benighted *Africa*. Yes, if I mistake not, the thick clouds which have so long hung over her in gloomy sadness, begin to break away; the wonderful mystery of her wrongs and her desolation, seems to be solving. Even out of the slave-trade, and its deplorable fruits, He who "sits as Governor among the nations," is able, in the end, to bring great good. There is "a wheel within a wheel;" but whether the wheels of Providence move backward or forward,

whether to the right hand or the left, they are "full of eyes," and manifest that He who impels them is able to bring good out of evil, and light out of darkness, and to make them all work together for the ultimate advancement of his truth and glory. Amen!

APPENDIX.

Selection of Original Letters of Mr. Joseph W. Barr.

RIDGEVILLE, April 12, 1824.

Dear and affectionate Friend:

Agreeably to your request, I sit down to converse with you through the medium of the pen, and let you know my situation and feelings. I am enjoying good health and getting along with my business tolerably well. I have conversed with a joiner who has ceiled a number of houses. He says it will make more difference than we calculated, and that it will cost one-third more than siding. When I left E., I expected to make you a visit this week, as next Sabbath was to be your communion; but circumstances are such as to make me conclude that it is not my duty to leave here at present,—which I very much regret. The circumstances are these: We have just commenced framing, and Mr. E. has to tear down part of his dwelling-house, when our situation here will be very uncomfortable till we get the house up and enclosed. I am

sorry, my friend, that it is altogether my worldly affairs that hinder my coming at this time; for it seems as if they bore more weight on my mind than the things of the eternal world. But, my friend, if I thought it my duty to leave here, I would rejoice to come and see you at this time, on account of your communion, and also publicly to say with Ruth, that thy people shall be my people, and thy God my God. The more I contemplate the subject of openly professing my faith in Jesus, the more plain does it appear my duty; and, also, more unworthy and unfit do I appear thus to do. But I never can make myself any better, and it is only in the way of duty that we can expect assistance from *Him* who is able to give it. I hope you will remember me, my friend, when you draw near to the throne of grace, that I may grow in grace and in the knowledge of the truth, and be enabled so to walk as not to give occasion to the world or offence to the church.

I have enjoyed myself, the most part of the time, very well; have heard Mr. M. twice, Mr. T. once, and Mr. B. once, since I came here. Though my privileges are not so great here as in E., yet they are more than I improve or deserve. I have been reading Doddridge on the Rise and Progress of Religion in the Soul. He is a very close writer, and gives a good deal of good advice which I hope I may profit by. I also have been reading Obookiah; and his zeal and engagedness for the cause of Christ, is enough to make Christians of this enlightened land ashamed. I have the privilege of reading

the Missionary Herald. The accounts of the heathen given by the missionaries, and their affectionate appeals to Christians on their behalf, have made a deep impression on my mind: so much so, my friend, that I feel almost willing to say, "Here am I, send me." You may ask, why feel more for the heathen than for those with whom I live and am acquainted. The reason is this: The most of these have the means of grace in their power, and it is because they will not that they do not profit by them; while the heathen, sitting in the region and shadow of darkness, are perishing for lack of knowledge; for how shall they believe on him of whom they have not heard? O that I could feel for both more than I do! and could bear them more fervently on my mind to the throne of our Father in heaven. But it is now late, and I must finish. Though, my friend, I have not openly professed that the vows of the Most High are on me, yet I trust I own them in secret, and look forward, with some degree of anxiety, to the time when I shall be permitted to own them in public. I hope you will write to me soon, as it will give me much pleasure to hear from you. Receive my warmest wishes for yours and family's welfare. Give my respects to all my friends.

Prospects are dull here. There has been a good deal of open opposition to religion, and Christians are, in some measure, discouraged.

Believe me to be your sincere friend,

JOSEPH W. BARR.

RIDGEVILLE, October 26, 1824.

Dear Christian Friend:

I devote a part of this evening in conversing with you. Though I cannot sit down by your fire-side and converse face to face, yet, through the medium of the pen, we can communicate our ideas; and this is a great privilege to absent friends. Through the blessing of God, I am enjoying good health, and also prosperity in business: these are great blessings, and I feel, for my own part, that I do not prize them as I ought. Those blessings we enjoy for any length of time, without intermission, we are apt to think are a matter of course, and, therefore, do not value them as we ought. I am getting along with my business very well; will get through the first of December, when I think of going to school, but where I do not know. I have heard that the academy in Talmadge will not be kept this winter. I should like to know what are your prospects of building next summer; for if I do not work for you, I think some of going to the state of New-York, for I have no work engaged for next season. But I will turn from this subject to the more important object of our lives—that of preparing for another world. And I wish, my friend, that on this head, I could give you more animating information than I can. Truly Zion mourns. The love of many is waxen cold, and iniquity abounds. A friend observed to me yesterday, that the most were willing to confess the low state of Zion, but few

felt it. This, I fear, is too much the case. O that all the friends of Zion could be made to feel that it is high time to awake out of sleep, for that now is our salvation nearer than when we believed. But, still, there are some things encouraging. Some few are more engaged in prayer than usual, and meet for social prayer. I saw Mr. B. not long since, and heard him preach. He was quite engaged, and I find it encouraging to be with such.

With regard to my own situation, I know not what to write. Sometimes cold and stupid, to a great degree; at others, engaged; but, at all times, more cold and lifeless than I ought to be. But still I hope, my friend, that on the whole, I am making some progress in the divine life. The Bible appears more valuable, and I am enabled to draw more instruction from it than formerly. The deep depravity of my own heart becomes more visible, so that, at times, I am brought to loathe and abhor myself; also, I feel an increased desire for the sanctifying influences of the Holy Spirit, and for the prosperity of Zion. These last mentioned desires have induced me, soon after I came back from E., to devote a few minutes, every noon, to prayer, in reference to them. And, my friend, I hope I may have your prayers that the Lord would pour out his Spirit upon me, and grant me more the spirit of prayer; for I need it much. William, myself, and another young man, meet Saturday evenings, at the house of a pious friend, for social prayer, by the recommendation of Mr. B. May we not meet you with others of

your friends, at the throne of grace, at our next meeting? Think not, my friend, that I forget you. No. I often think of you, and of the many friends in E., and feel anxious for their welfare, both spiritual and temporal. I feel anxious to know whether you keep Mr. B. Let him not go, for fear you may not get another soon, and the great Head of the Church remove your candlestick out of its place. How are you as a church?—yet cold and stupid, or have you awoke out of sleep? O that the Lord would be pleased to pour out his Spirit upon you, that you might yet see good times! *His* hand is not shortened that He cannot save, nor His ear heavy that He cannot hear; but it is our sins that have separated between us and our God. His promises are many and great. Let us then encourage each other to lay hold of them, and turn to the Lord, for he yet will have mercy upon us. The advice and instructions of Mr. B. have made a deep impression on my mind, and endeared him to me; and I cannot say but much of my future usefulness in the world, if I should be spared, may be through his instrumentality in advising me to be faithful and diligent in the first setting out of my Christian life, as much depended on the manner in which we start. Give my esteem to him and his wife, and I still remember them in their last request. I still look forward to the time of being prepared for more active usefulness, with pleasing emotions, though I have not yet commenced my studies. An infidel who was conversing with me on the truth of revelation, observed that

Christians claimed that there was no other name given under heaven whereby men could be saved, but by the name of Jesus, and but a very few had ever heard of that; millions had died without hearing of *Him;*—and, with an exulting air, asked if these were damned, and where was our God of infinite love? Also, that few who have the Bible or the gospel preached to them, believed. Reflecting on this, I could not help thinking that Christians are criminal in not making more exertions for the spread of the gospel; and it also inspired me with a desire to go to them with the word of truth.

I hope you will write to me soon, as I wish to know what are still the prospects in E.

Yours in Christian love,

JOSEPH W. BARR.

ELYRIA, February 19, 1825.

Dear Christian Friend:

The stillness of a Saturday night invites to reflection on the past, and to anticipate the future. Reflection on the past calls to our mind the friends from whom we are separated; the many hours of satisfaction and dear delight we have enjoyed with them, perhaps with regard to the things of the world, but more especially, with regard to those things which pertain to our everlasting peace. Among my friends, you and your family do not hold a minor place in my heart, and I indulge the pleasing hope that you sometimes think of and pray for me in your family circle; for I need your prayers much,

being engaged constantly in such business as is very well calculated to lead the heart astray from the path of duty, and every enjoyment of God. This is bitter, yet it is a cup I often drink. Yes, even now, I feel at an awful distance from God. It costs me many tears and hard wrestling in prayer to return. Such is the awful depravity of the heart, still I wander. Well can I adopt the words of the poet: "And shall I live at this poor dying rate; my love so cold;" and, may I not add, my faith so weak, so unbelieving of his promises? But there are times, (though seldom lately,) when the clouds of darkness break away, and the Sun of Righteousness displays his cheering rays. O how sweet are such precious seasons to the soul burdened with sin! Then we resolve never to forsake our God more, "but ere one fleeting hour is gone," we mourn and lament our wandering. Such are a few of the feelings of my heart.

You doubtless wish to know how I get along with my studies, and how I am pleased with my situation. When I was in E., I could get but five or six lines a day, now I can get a whole page, and a lesson in my grammar becomes more pleasing. With regard to my situation, I can safely say, I am well pleased; and doubt whether I could be better pleased in any family. Mr. and Mrs. Lathrop both, are warm, generous, and tender in their feelings towards, and treatment of me. They have a modest, amiable young woman living with them. I think I may say, we are a happy family. Dr. M. but a few rods from us; four young men, of good moral

character, studying also but a few rods from us. Would that I could live answerable to my privileges. It is now late, and I leave it to finish some other time. I only add, time is very scarce with me. Good night.

Sabbath night.—Another Sabbath is gone to the eternal world, and it will render an awful account against me. I have had no enjoyment either in public or private duties, but they were a burden to me. I am almost ready to say, when will the Sabbath be past? This is a dreadful state. I have read Scott's (the commentator) Force of Truth—a valuable work. I am now reading his life, which is one of the most instructing biographies I ever read. He solemnly warns all who think of entering the ministry, to examine well the motives which actuate them.

Monday morning.—I have been refreshed with another night's sleep, and the dark cloud from my mind is in some measure gone. I read Scott's notes on my Bible, morning and evening. I received a letter from father last week. Well, I can tell you, my friend, that my study-room is haunted; which is a great trouble to me—not that they appear visible, but by their awful suggestions.

Let me know when communion is in E. Give my love to all my dear friends, and especially pray for me.

I am in haste this morning. Believe me to be your friend,

JOSEPH W. BARR.

BROWNHELM, December, 1825.

Dear Friend:

I have delayed fulfilling my promise to you some time, but not because I have forgotten you. No, my friend, although I am forming new acquaintances and friends, yet I forget not my old ones.

Through the kindness and mercy of our God, my health has been very good since I came here; and also Mr. B.'s family. With the exception of between two and three weeks, my time has been occupied in my studies, which have been Latin, Greek, and Arithmetic. I am not a judge of my own improvement. This, however, I can say, that it has been such as to prevent despondency or pride in my own mind.

I have reason for gratitude to God, that I have suffered the buffetings of Satan but little this winter, in comparison with last; and this, not because I have deserved it, but of His mere mercy and goodness hath *He* bestowed it.

In answer to your inquiries respecting land and society here, and future prospects, I cannot give you much information. I have seen but little of the land for sale in this place. I am, however, much pleased with what I have seen. The society is, so far as I can learn, the best I am acquainted with on the Reserve: sober, honest, and industrious. A large proportion, for a new country, pious; and those not so, pay a regard to those things of good report. The past season has been as healthy here as any town in

this region, nor can I see any local cause of diseases why it should not continue so.

I have finished the lessons of another day, and will endeavor to finish my letter to you. Could I sit down by your fire-side, and converse without that constraint with which I write, I would like it; but this cannot be at present, nor is it best. I have nearly finished reading Milner's Church History, in five volumes. I have found it very interesting. Indeed, the dealings of God with his people in days that are past, must be interesting to all who feel any interest in his present dealings with them; and I trust, my friend, I feel a deep interest in the present dealings of God with his people, and I wish it were increased tenfold; for, on this subject, I do not think I ever can feel too much.

I have many trials, and, in my own mind, sometimes pride elates, then follows a state of coldness and barrenness altogether insupportable. I have many trials about my fitting for the ministry; in all of which, I find the "heart is deceitful above all things and desperately wicked." I have taken a measure which, I apprehend, will not meet the entire approbation of all my friends in your region, though I do not think any of them so unreasonable or so selfish, as to make very strong objections to it. It is this: I expect to go to Hamilton College in the spring; perhaps in April. My reasons for so doing are these: to hasten my preparation for the ministry; and because I can do it with less expense to myself, either in property or feelings. Professor Monteith of that place, has offered me my board

for a college course, for my services during those hours not devoted to study in college; also, he wishes me to finish my preparatory studies under him. If I should go, it will disappoint the calculations of those who had hoped to see me enter the college located in Hudson. Should I be able to sell my land, in the course of a year or two I shall be able to finish my studies without interruption: a thing much to be desired by me.

I congratulate you, my friend, on the prospect of your having a minister among you. I expect to come to E., when the presbytery sits in February next, when I will be able to converse much easier than I do now. I have not received a single line from E., although I have written several letters. I feel anxious to hear from you. The state of religion in this section is very low. A few, here and there, embracing the truth, is evidence that the Lord has not forgotten his church, though his people may feel but little interest in the welfare of Zion. When will the time come, when Christians will walk in the steps of their professed Master, and consistent with our profession.

Give my love to all my friends.

Yours, with esteem,

JOSEPH W. BARR.

CLINTON, April 21, 1826.

Dear and affectionate Brother:

I have wanted a long time to write to you, but have been so hurried with my studies and other

duties, that I could not find time. My heart, I trust, was rejoiced, when father communicated the intelligence, that he had some reason to hope that you had passed from death unto life. I have longed very much to see you, and converse with you about the wonderful love of Jesus, and exhort you "to walk worthy of that high and holy vocation wherewith you are called." Indeed, brother, this is the object of my writing to you. I know that you have many temptations to withstand, and trials to undergo. The world, the flesh, and the devil, will assail you, in a thousand varied forms. I tremble, brother, when I think of your exposed condition, lest you should be allured from the path of duty, and bring a disgrace on the cause of our Redeemer. And first, let me entreat you never, for any consideration, neglect your Bible or the duty of secret prayer. If you are ever sanctified, it must be through the instrumentality of truth; and this must be applied to your heart by the Holy Spirit, which you are to receive in answer to prayer. When you open your Bible, it should be with the feelings of David, when he said,—"Lord, open thou mine eyes, that I may behold wondrous things out of thy law." Never read the word of God in a careless manner, and guard against a cold, formal manner in devotion. Another thing I would guard you against, is, taking professing Christians around you as the standard of your piety. This young persons are prone to do. But the Bible is the only standard of faith and practice, and the Lord Jesus Christ our only pattern. The Bible says:

"If any man have not the Spirit of Christ, he is none of his." Now, brother, what was the spirit our Saviour exhibited here on the earth? Read his life prayerfully, and you will find that he was a man of deep humility, and eminently a man of prayer. Active in doing good, self-denied, benevolent, he always exhibited a tender compassion for sinners; in short he was holy, and we are required to be holy. Oh! brother, let there be an entire consecration of soul and body to the service of our Redeemer. If ever you would become eminently holy, or do much for the advancement of the Redeemer's kingdom, and the salvation of souls, you must aim high. Let perfection be the mark at which you aim, and never rest till you have attained it. But I must close, although I have much to say to you. May the Lord sanctify you, and make you fit for his service here and meet for his kingdom hereafter.

J. W. BARR.

CLINTON, N. Y. July 8, 1826.

Very dear Friend:

I commence writing to you under the expectation of much interruption. But I do not know when my situation will be different. My time seems wholly taken up in what appears to be my duty. You have probably heard from me by brother Samuel, to whom I have written. My health is very good, although I have grown poor since I left Ohio. My situation is very pleasant and agreeable, and favorable in many respects

to improvement. My progress as yet has not been as great as when with Mr. B.; it is owing, however, to not studying as many hours, and my mind being occupied more about other things than when with Mr. B. My present system of instruction, however, is not as good as his was. Still as I now attend an academy, and am associated with other young men, the improvements in other respects may overbalance what might seem to be a deficiency in one point.

10th.—I have just returned from the monthly concert of Sunday school teachers, of which I am one here. We had a very interesting time—teachers seem to feel their responsibility, and the importance of being faithful. The present period in this place, is one of deep and awful interest. The Spirit of God has been at work here, and it now seems to be the turning point whether this people will receive a blessing or not. Things for a week back, have looked rather dark and gloomy. About the time I came here, the Lord appeared by his Spirit to call up the attention of his children to pray for the outpouring of his Spirit and to awaken sinners to a concern for their souls. About the first of June, a Mr. F. whom the Lord has made the instrument in promoting his work in those powerful revivals in Rome, Utica, and other places in this region, came to labor in this place. His preaching seemed to be attended by the Spirit of God, and many impenitent sinners were brought to make that important inquiry "what shall I do to be saved!" The professing children of God had their feelings aroused—some to come up to the

help of the Lord against the mighty, and others to oppose. Meetings of inquiry were held weekly, and many attended—prayer meetings frequent and solemn—religion was the subject of general conversation in the bar-room and workshop. When Mr. F. preached the house was crowded, and never did I hear such plain exhibitions of divine truth. His manner was that of Nathan to David, "Thou art the man."

12th.—Dear friend; again do I commence conversing with you. To-day I had a short visit from Mr. R. and wife from B. river. It was very gratifying to see friends with whom I had been acquainted in Ohio. They brought out Mr. B.'s son; who is to live with Mr. M. I had an opportunity of hearing from Mr. B. and friends in E. But to return to the cause of Zion in this place. After Mr. F. had been here between three and four weeks, he thought it his duty to leave here, on account of his health. His preaching excited a good deal of opposition, not only from impenitent sinners, but many professing Christians. There has been but little unity of feeling in the church.

July 31st.—My letter will be something like a journal. The Lord still blesses me with health. There is not that attention to religion now, which there was a few weeks ago. One cause appears to be the removal of instruments, though it was doubtless the case that Christians became weary of the service of God, and did not pray as they ought. Still, however, a number of Christians seem not to have let down their watch, and our prayer meetings are interesting. Impenitent

sinners are not much concerned—but few cases of conversion now. I am not acquainted with the extent of the work, but would be safe in saying that between 30 and 40 are, in the judgment of charity, subjects of divine grace. We hope the Lord has not entirely left us, but will return and be gracious to us again. Sabbath before last, I was received into the church in College. The hand of the Lord has been clearly manifest in that church;—eight or nine members of the church gave up their hopes. Some of these, after deep conviction, were brought to believe in Christ, to whom they had hitherto been strangers. Others have returned to their old standing.

August 5th.—It is Saturday afternoon, and having a few moments I gladly improve them to converse with you. I often think of you, and wish I could see you a little while, to tell you what the Lord has done in this region. I feel, my friend, that my conduct when with you was not what it ought to have been—no zeal for the honor of God—no ardent desire for the salvation of sinners. When I think of the state of the church I know not what to say to you. But something must be done by you, if you ever expect to be in a different situation, or to receive the blessing of the Lord. The Lord will be inquired of for those things which we need, and if we come believing his promises, he will assuredly answer and bless us. The powerful revivals in this section, have been in answer to prayer, but not to such prayer as I fear many among you offer up to God. People pray here

just as if they felt that sinners around were perishing, and that help was to be found no where else but in God. Now my friend if you will only believe, you may see the salvation of God among you. If God should pour out his Spirit upon you as he has in some places here, I believe it would indeed be a "day of darkness and not of light," Amos 5:18. So powerful has been the work, and so great the change, in some places here, that the enemies of the church say that the church itself has been converted. There is now a powerful revival in Auburn and Pompey. Mr. F. is the agent in the hands of the Lord.

I have received no letter as yet from E. if friends would consider how much anxiety it would save me, they would be more punctual in writing. I feel a good deal of anxiety to hear from you all, and no news would cheer my heart more, than to hear that you had aroused from your stupidity, and the Lord was blessing you with his holy Spirit.

August 7th.—In reviewing my letter I find that it needs the charity of a friend to overlook its defects. I have cause for thankfulness to God that I have been able to pursue my studies without much injury to my spiritual welfare. I think I will endeavor to make the resolution of a student in Princeton my own. His first concern was to take care of his soul, next his body, and if any time remained, he would devote it to study. Remember me to all my friends, names I will not mention, but sister Mary.

Your affectionate friend,

J. W. BARR.

CLINTON, Jan. 31, 1827.

Dear Parent:

I received your two last letters in due time, and with all that gratitude and affection which the fondness of a parent's heart inspires. They relieved my mind of a heavy load of anxiety respecting you, which had been increasing for some time. It affords me great pleasure to hear that your own, as well as the health of the family is comfortable, and that I am not called to mourn the loss of any of my friends, but rather to rejoice in the goodness of God extended towards you. Since I received your letters, I have received one from brother John in E., dated the 23d of last month, giving me a sketch of his own afflictions, and those of Samuel's family, and I can say that I am afflicted with their afflictions. But while I tenderly sympathize with them in all their trials, still I must say and feel that the "Lord doeth all things well," and blessed be his name that *He* hath not dealt with us as our sins deserve, nor rewarded us according to our iniquities. The spirit of resignation to the dispensations of an overruling Providence which brother breathed in his letter, would be very gratifying indeed, if it was the genuine feeling of the heart. I answered his letter soon after receiving it. Your kind admonition, or word of confidence, gave rise to mingled feelings of pain and pleasure—pain that any of my conduct had given occasion for it—pleasure, as it afforded me a new instance of your affection, and of that deep

interest in my welfare and future usefulness which you have ever manifested; and I hope you will continue to admonish me as the spirit of my letters may demand, or your own experience suggest.

Feb. 17.—I will now endeavor to finish my letter, though in rather depressed spirits; but time in his rapid march will not wait my feelings. My health is good, and I do not know that my depressed feelings are owing to any external cause, either of body or mind.

I this week received a letter from my ancient friend, J. D. H., whom I have not seen for nearly seventeen years. It called to mind our youthful gambols, and carried me back to that period when the bond of friendship between our families was so strong, that we seemed but one common family. Strong were the impressions made on my mind at that youthful period, of social happiness; for time in his obliterating march, has effaced but little of their vividness. He thinks the prospects of religion are better in the Seminary now, than for some time before; also quite a degree of seriousness prevails in the village, and, within a short time, five or six had hoped they were brought to submit to Christ.

I still pursue my studies, and sometimes flatter myself, with a good degree of success, considering my situation. If I chance to fall behind my classmates, I console myself with the opinion that their opportunittes have been much greater than mine; that they have not the trials and hindrances of poverty to contend with that I have; thus making a merit of the situation Providence

has allotted me, in order to gratify that secret love of pre-eminence which lurks in the bosom of man, and prevent me making that painful and humiliating acknowledgment, that another is my superior. Notwithstanding the path up the hill of science is steep and difficult of ascent, beset with thorns and briers, still we occasionally are permitted to pluck a flower, which appears like an exotic, and is doubly grateful from its rarity. I am now reading the trial and death of Socrates by Xenophon. It is extremely interesting—his reasoning respecting the gods is very striking.

Feb. 22.—I hope this will be the last date I shall make. To-day has been the concert of prayer for colleges. I attended meeting this afternoon in college—quite solemn and interesting. At present there is no special attention to religion either in college or in the village; but the Lord is still pouring out his Spirit around us. I suppose by this time you have received a copy of the report of this Presbytery, containing an account of the revivals the past year, which Mr. M. forwarded a few weeks since.

Your son,
J. W. BARR.

CLINTON, March 17, 1827.
Saturday Night.

My dear Parent:

On the return of this evening, my thoughts very often wander home, and I almost imagine

myself seated in your family circle, and listening to your instructions, or, as it sometimes was the case, (and I doubt not is still,) see you with a heavy heart preparing for the duties of the Sabbath. Such thoughts give rise to melancholy feelings, and even excite the tear of affection, lest we should not again enjoy the privilege of meeting in the family group. With such feelings I thought I would write my letters to you something in the form of a journal.

I have just now been looking over my Sabbath school lesson in the Greek Testament, to see what explanations and what instructions to give to my scholars on the morrow. I have been engaged as a Sabbath school teacher ever since I came here. Much is doing for the cause of Sabbath schools, and much good is done by them in this region. God appears to be blessing this institution, and making it the nursery of his church. There are in this county, (Oneida,) about 70 schools, 700 teachers, and 4000 scholars. By the scholars giving one cent, and the teachers 6¼ cents a month, we shall raise money to employ a missionary the whole year, whose business will be to establish new schools, and visit and encourage those already in operation. The influence of Sabbath schools on the well being of society, is very great. It dries up, as it were, the very fountains of vice and crime. In proof of this, it is now said that there is not an individual at either of the state prisons in this state, who has been a Sabbath school scholar.

28th.—I have just returned from school, and snatch up my pen to write a few words to you.

I am laboring under a severe cold, hardly able to speak intelligibly, and am not fit for study. The term of our Academy will close in two weeks more, when we shall have a vacation of four weeks. I am at present reviewing my studies for examination at the end of the term, and from the uneasiness and anxiety of my mind respecting my standing as a student, I suspect that ambition, once the darling passion of my heart, has yet a strong hold there, and it calls to mind Watts' version of the 131st Psalm,

> "Is there ambition in my heart,
> Search, gracious God, and see."

I find that a state of competition, when united with dependence, is, to say the least, dangerous, and requires no ordinary degree of grace to keep alive a spirit of ardent piety. Nor do I sometimes wonder that so many in this situation have had only the form of godliness. Few have escaped uninjured, the temptations and allurements attendant on an ordinary state of competition; who then can stand against them, when more than doubled by dependence? None but he who can rely implicitly on the promise, "My grace is sufficient for thee."

30th.—It is now eleven at night, but I would converse a few words with you. I have been thinking this day or two back on our Saviour's declaration, that "the children of this world are wiser in their generation than the children of light," and comparing it with what is seen at the present day. The men of this world pursue

their schemes of pleasure or profit, with an energy and perseverance worthy of nobler objects. No dangers intimidate them, no hardships fatigue, nor sufferings discourage them. Difficulties seem to give new vigor to their resolutions, and excite them to more active and energetic efforts. How different the conduct of Christians! In pursuit of the only objects worthy the attention of rational and immortal minds, how feeble their energy, how languid their perseverance. Frightened at the appearance of danger, they have no resolution to overcome difficulties, nor disposition to undergo suffering. I am ashamed of myself; ashamed of the inconsistent, I had almost said irrational, conduct of Christians. Should a wanderer from some other planet visit this, he would never suspect that we were indulging hopes of immortality, and that this was not our home. I now think of a passage in a sermon of Mr. Schermerhorn, (the companion of Mills to the west,) which struck me quite forcibly. He said, if the salvation of our souls depended on the sacrifices we made for Christ, very few would be saved. Good night.

April 3d.—The midnight hour approaches, and all is still,—delightful hour for contemplation, but dangerous to health. Mine is better, almost freed from my cold. There are few things in which we incur so much guilt without laying it to heart, as in abusing the invaluable blessing health. Last Sabbath was our communion in the College. Two boys, the oldest not yet fifteen, were admitted into the church. It was a solemn season, but how soon do we

wear off the good impressions received, and break the solemn vows taken upon us while at the table of our Lord, and how kind and gracious is the blessed Redeemer in permitting us to come again and again to receive of the rich blessings of the gospel feast which we have so often abused. Good night.

April 11th.—Our public exhibition has closed this evening, and a termination been made of conflicting feelings in my heart. We had a full house, and the exercises were quite interesting. Among other things, I have had my vanity a little, or perhaps in truth, not a little gratified in receiving the highest premium for writing and delivering the best oration. My subject was moral character. To appear before the public, and exhibit our attainments and talents, is no pleasing task where we expect to be criticised. It is calculated to call into action many feelings which I never would wish to pervade my bosom. But I feel exhausted, and need repose to fit me for the duties of another day.

April 13th.—I have labored to-day at my trade, and this evening attended a prayer meeting; but my heart was ill prepared for such a duty, and I consequently enjoyed but little communion with God—could not approach near the mercy seat—my views of God and sin obscure. What a hardening effect sin has on the heart! I can sometimes say I think in sincerity with Job, "Oh that I knew where I might find him, that I might come even to his seat."

There is nothing very interesting here at present to communicate concerning Zion. Some-

times the appearances will excite hope, but they pass as the early dew and morning cloud. The Lord however is visiting several places in this section.

It is now several months since I heard from home, and I feel some anxiety to hear how you all do. I saw mother's name in the Christian Spectator, as president of a missionary society I believe. I am agent of that work for this vicinity, which will afford me money enough to pay my post bill; this through the kindness of Mr. M. He expects to go to the Assembly this spring. You will please to write soon and let me know how you all do. I will write to Gershom this or next week, and Thomas and James during spring or summer. I find but little time to write letters. I hope you often remember me at the throne of grace. I have many trials and temptations to encounter, and need much grace to live in a manner that will honor the cause of Christ, and make me useful. My love to mother and all the little ones and friends.

Your affectionate son,

J. W. BARR.

CLINTON, May 25, 1827.

Very dear Friends:

It is now a year since I left your much loved family, in which I passed so many delightful moments, and I did not think it would be so long before I would write to you. I have been constantly employed, and time has passed along rapidly. Having a good opportunity of

sending to you by Mr. M.'s friends, who are going to Ohio. I embrace it with the hope of receiving a good long letter in return. With the exception of a few weeks last fall, my health has been extremely good since I left you. I did not enter college last fall for two reasons. One because I was not quite fitted, and the other, that I could pursue my studies at the Academy to about the same advantage, and much cheaper. When I concluded not to enter, I wished I had staid with you. I mean not to flatter you when I say that I have found no instructor in the languages under whose tuition I have made that progress that I believe I did under you. Since last fall I have read about four books of Livy, and in the Greek Majora, Herodotus, Thucydides, Xenophon's Anabasis Cyropedia and Memorabilia, besides some in my New Testament. I write composition or speak once a week. Last fall, at our examination, I received the premium on Greek, a fine pocket Testament, and a few weeks since I received the highest premium for delivering the best oration at our exhibition, and also the premium on Latin. My oration was on moral character. But I am a poor scholar and sometimes feel that I always shall be—the more I learn, the more I see there is to learn. Competition I find is calculated to bring into action all the ambitious feelings of my heart, and it would be well if they escaped a tincture of envy.

I find a constant propensity in me to lose sight of the great objects in view in studying, and pursuing them from wrong motives. Sometimes I love to linger along and pluck the flowers of

literature which come in sight, perhaps with the idea at some future day of weaving them into a wreath to attract the attention of a giddy multitude. Sometimes the sight of a competitor advancing with more rapid strides up the hill of science spurs me forward to overtake him, and it would be well if I never thought of sticking a weight to his heels. I think now of entering college next fall, in the Sophomore class. There are about 90 students in college, between 30 and 40 of whom are pious, some of fine talents and ardent piety, who will make faithful ministers of the gospel. But there is not enough of a missionary spirit among them, few of them, so far as my acquaintance extends, have energy and self-denial enough to forsake all the endearments of civilized life, to labor among the heathen, or even in our new countries. I wish to see more of a missionary spirit among our young men of piety, for it omens well to the church at home, for his heart who is affected by the sounds of moral ruin at a distance, faintly telling on the ear, cannot be unaffected with the moral wastes of Zion, and moral death immediately around him.

The present state of Zion here, is not very interesting. Some things have transpired lately in this section, which seem portentous to the best interests of the church.

June 23d.—Dear friend—I was very much disappointed in not sending this line by Mr. M.'s friends, who went away very unexpectedly while I was absent from home. Mr. L. called on me this afternoon on his way to Ohio, with his wife. A stranger in a strange land, I can feel the force

of the wise man's comparison, "as iron sharpeneth iron, so doth the countenance of a man his friend." I still enjoy good health, and pursue my studies with some anxious feelings, as the examination for admission into college approaches.

I have often thought of an expression of a friend of yours, which you related to me, respecting speaking in conference, "that there was always something to say and do where there was a sinner." I do not know any thing that gives me more pain to look back on, than the little I have done for the salvation of sinners around me; and yet I continue to pursue in a great measure the same course. To arouse from a state of inactivity and insensibility, to action and deep feeling, to bring all the energies of my soul to bear on this point, and feel that I have no interest separate from the interests of the Lord Jesus Christ, to eat, drink, sleep, and labor for no other object but the salvation of souls, and the advancement of Christ's kingdom, would throw such a deep shade over my past life, require so much self-denial, and need so much grace to carry it through, that I am ashamed in the one case, shrink from the other, and of so doubtful faith in the latter, that I cannot trust the promises of God, whose language is, "My grace is sufficient for thee;" yet such is the course, I would say to every Christian, which it is your duty to follow.

Oh, that I were crucified to the world and the world to me! In looking forward to the work of the ministry, I desire to view it in its most self-denying and laborious aspect, that I may come to it prepared to endure hardness as a good sol-

dier of Jesus Christ. I have lately been reading some of Brainards memoirs, and feel ashamed that I am wading along in the mire and dirt of this world, while I might run and not faint, walk and not be weary in the ways of holiness, as well as Brainard. I would willingly unbosom more of my feelings were it practicable.

I hope you will write to me soon. I desire to know how you do, and how the little flock under your charge prospers. I cannot tell you how severely I felt your affliction in the death of Lucy Ann. I could scarcely refrain from weeping, so strongly had I become attached to her. Give my love to Mr. —, and —, and all those with whom I once met in the prayer circle. I send some letters and books for brother Samuel, directed to your care; please to forward them. Do write to me soon, and let me know about your college, and the state of things in your region.

Your sincere friend,

J. W. BARR.

CLINTON, Sept. 29, 1827.

Dear and affectionate Parent:

Having a good opportunity of sending a line to you, I cheerfully embrace it. The Rev. Mr. A. called this afternoon to let me know he was returning to Ohio.

Through the goodness and mercy of our God, I have been spared, blessed with health, and prospered in the labor of my hands, for which I esire to be grateful. But some trials of my

faith have been mixed with the blessings, and I have experienced some desponding moments, when my way seemed entirely enveloped in darkness. A sketch may be interesting; but I do not mention my own trials with a view of increasing yours, but simply that I may recount the dealings of God with me, and that you may rejoice with me in his deliverance and mercy. In my last, I mentioned that I was going out to work by the month. After making several trials here in vain, I started for Oniskinny, distant 9 miles, where I heard work was demanded, but could not get employment. From thence I went to Whitesborough, 4 miles. Here they wished to hire, but because I had no tools or recommendation of my skill, they refused to employ me. I then went to Utica, the emporium of this western country. On application to several of the principal workmen, I found that the place was overstocked with joiners, and that numbers were going away. I was an entire stranger, without a cent of money; my feet were blistered with walking, both tired and hungry, having eat nothing since breakfast, being sometime in the afternoon. While thus wandering through the streets, seeking employment, I met a young man with whom I had been to school for several months the past winter, and I borrowed 25 cents to get me something to eat. Soon after I had the pleasure of seeing Esq. C. of C., just returning from the east. This day was the anniversary of the Western Sunday School Union, which was to meet at 4 o'clock, and I expected Mr. M. would be there. I went

to the place of meeting, and found Mr. and Mrs. M. and Miss H., also heard a number of very animated addresses, from persons of different sections, among the first of whom were Dr. L. of Auburn, Rev. Mr. A. of Utica, and Mr. G. S. of Petersborough. The latter is the best orator I ever heard. He is a young man of superior talents and attainments, a distinguished politician, and a decided Christian. After the anniversary I informed Mr. M. of my fruitless effort to obtain a place to work. He advised me to stay all night, not be discouraged, but make some further effort in the morning. It was now 8, when I started to look me up a lodging for the night. I was partially acquainted with a young man from Ohio, who resided with his sister. I determined to go and find him, and tell him my situation. I found him quite unwell. He seemed pleased to see me, and was able to supply me with a bed. About ten I retired to my room, a good deal dejected. I was assailed with various temptations of the devil. At one moment I felt like repining at the Providence of God. I thought it hard that one so willing as I believed I was, to do something to assist me in prosecuting my studies, should be thus baffled. At another, I would sink down into despondency and gloom, and feel like giving up all effort. At length I took up the bible for relief, and turned to the 34th Psalm, in which David so positively asserts the care of the Lord for his people, and found it precious and seasonable. I saw that I had not felt, that "except the Lord build the house, the workmen labor in vain," but had been

placing too much dependence on my own efforts. So much for the journey of a day. The next day I returned here, obtained work at 16 dollars cash per month; have worked my month out and received my pay, purchased a suit of clothes, and made some preparations for college. It is like commencing house keeping, and I have almost all the expenses to defray from my own exertions.

I expect now to take a small school within a few rods of the college, for the winter, for which I shall receive my board and $10 per month, and still room in college, and pursue my studies as far as I can. I have had bed and bedding to provide—bed and pillow of straw—bed tick, sheets, and pillow cases, plain cotton sheeting, at 15 cents a yard. I have made a bedstead, and friends A. and B. have each lent me a quilt or blanket for the winter. My suit of clothes will be decent, comfortable, and I think durable, and the whole cost for materials and making, $14. It is now late on Saturday night, for I have written this long letter, besides reading a little, and doing some necessary things preparatory for the Sabbath, and I need rest to be fitted for its duties.

Sabbath evening. I have been afforded another day of rest, and I think I can say it is delightful to wait on God in the ordinances of his own appointment. I heard Mr. Armstrong this afternoon from Heb. 12: 14. "Without holiness no man can see God." Was interested and edified. I think I can rejoice that God is infinitely holy, and requires holiness in his creatures, and that I

love holiness, and desire to be delivered from the power of inward corruption, and conformed to the glorious image of the Redeemer. What a process is sanctification! It is compared to refining metal, and if the great Refiner has undertaken a work within me, may I come out seven times purified. Pray for me, that I may be sanctified, body, soul, and spirit, for his service.

Your son,
J. W. BARR.

CLINTON, Oct. 1, 1827.

Dear Friend:

The present life is a continued scene of change and trial. Sometimes we ride on the gale of prosperity, at others we are driven by the storm of adversity. Sometimes our heavenly Father seems to allure us to his arms by his goodness; he opens the stores of his bounty, and with an untiring hand strews our path with the blessings of his providence, and when this fails of bringing us to him, he hedges up our way by afflictions and crosses, blasts the fondest objects of our affections, which were drawing us from him; brings us to pause and reflect, turns us about in our full course, and leads us in a way which we have not known. All the changes we are called to pass through, and trials we endure, have their object. Every event of our lives is of a disciplinary nature. If we are vessels of mercy, God is thus preparing us afore for glory; but if vessels of wrath, we are fitting for an aggravated

destruction. I do not intend, however, to write a sermon, but was led to these reflections by revolving in my mind the scenes through which I have passed, in order to recount to you the dealings of God with me.

October 13th.—Dear Sir: I was broken off from writing when I commenced, and have not found time before now to commence again, and only now for a few moments, for the chapel bell for prayers will soon ring. I have entered college, and been engaged in its duties better than a week. I am much pleased with the instruction. I board with a farmer about sixty rods from college, who is a deacon of the church in the village. I am now almost entirely removed from under the patronage of Mr. Monteith, and have only my own exertions to depend upon for support, and means to go on with my studies. I expect to teach a small school, during winter, near college. This will deprive me of one recitation a day, which will be in the Greek language; and I am better prepared to lose a lesson in that, than in any other of my studies. I expect to be up late and early, and study hard, in order to keep up with my class, and I fear respecting my health, but at present I see no alternative; and if this is the way the Lord has designed for me, *he* will bring me through in safety. Hitherto hath he led me, and he hath not brought me up to this strange land to die for want, or even to be destitute of the comforts of life. I have some warm friends, and Providence has now cast my lot in a family, the heads of which are indeed among the excellent of the earth.

October 31.—I have just finished my lesson this evening, and cheerfully devote a few moments to converse with you. After a long season I have been gratified with a letter from home, having this week received a letter from brother John. I have cause for gratitude, that amidst the afflictions and judgments with which God has seen fit to visit the neighborhood of my friends, I am not called to mourning. Brother mentions that there is some opposition to Mr. —; but it is from that quarter from which we can never expect any thing else. The church and the world are diametrically opposite in feeling and interest, and never can coalesce. Circumstances, however, often prevent open hostility; but this is not half so dangerous to the interests of religion, as that open profession of friendship which conceals the dark enmity of the heart, and throws Christians off their guard, and then, like a midnight assassin, aims a fatal stab at the vitality of religion. But the greatest evil, at the present day, is, that professing Christians forget that the "friendship of this world is enmity against God," and are often found co-operating in those measures which seriously injure the cause of religion.

But you will ask—what is the state of the college? At the present time it seems struggling for existence. There is an influential minority among the trustees, for erasing the present mode of instruction and dismissing the officers, and forming it into a high school. The funds of the college are low, and they have reduced the salaries of some of the officers. Professor —, who

was considered among the first mathematicians in the United States, has gone to Brunswick, New-Jersey. This is a great loss to the college. Several of the students have left it already, and more are going soon. The religious state of things is not much better. We have no preaching in college, and, as a general thing, a lamentable state of coldness and stupidity prevails among professors. Conformity to the spirit and maxims of the world is the prevailing sin. When I first came, I had to ask who were pious, for their speech did not bewray them. I trust, however, we have a few who pray over the desolate state of Zion. The state of religion in this region, exhibits nothing very interesting at the present time. Still, I believe, the kingdom of the Redeemer is on the advance. A deeper interest is felt on the subject of Sabbath schools and Bible classes; also, on the subject of foreign missions. The fact, that a family from this place and another from Utica, have gone to the Sandwich Islands, in the last reinforcement, has excited a good deal of feeling and interest in the religious community.

But I must come to a close. My health has not been as good as usual, since I have been in college. I hardly know what to write about my spiritual state. I feel that I live far below the standard of the Bible, and yet Satan would have me believe my standard is high enough. I am sometimes sorely beset by this adversary of souls, who always finds a ready helper in my own wicked heart. "But thanks be unto God, who giveth us the victory through Jesus Christ."

O how delightful it is, when temptations beset us on every side, and the fountains of corruption in the heart seem broken up, to have a clear view of the Saviour! I would sometimes hope that my desires to live more to the glory of God are increasing. I hope, my dear friend, you will pray much for me. I often turn my thoughts to E., and think of my friends. Give my love to all. I will soon write to brother John.

Your sincere friend,

JOSEPH W. BARR.

CLINTON, January 10, 1828.

Dear and affectionate Parent:

It seems a great while since I have received a letter from you; and I dont know but you have some reason to think I have forgotten you, or that time or distance has alienated my affections from you. But neither is, I believe, the case. I have longed more to see you for some weeks past, than at any other time since I left home. My apology for not writing sooner is, that my time has been so occupied, or my mind so much confused, that I could not write any thing satisfactory, and therefore delayed till a more convenient opportunity. This has at length arrived, and I cheerfully embrace it.

Yesterday my first term in college closed. The greater part of which has been a very hard one to me, being engaged in a school as well as studies. I have cause, however, for unbounded gratitude to the Father of mercies, for the health

I have enjoyed, and the measure of success that has attended my exertions in the pursuit of science. I have been employed in keeping school better than eight weeks, and expect to continue about twelve more. I receive ten dollars per month, and board and washing. It puts me back in my studies, but I know not how to do better. My expenses are more than I anticipated. My tuition and room-rent alone amount to $18.25, this term: seven dollars of this for entering a year in advance. I have generally been pleased with my studies. I do not, however, like Horace's odes; they are too licentious. Often times a stroke of indelicate wit, expressed in language highly beautiful, poisons the mind ere I am aware of its influence.

I have formed some valuable acquaintances in college. My room-mate, a young man from Reading, Pennsylvania, has promising talents united with ardent piety. He belongs to the junior class, and is one of our elders in the church. We have a society formed among the pious students, denominated the "Society of Inquiry," for the purpose of collecting information about the waste places of Zion, and for cultivating a spirit of piety and of missions. We wish to have the state of Zion before us, to know her wants and to have our hearts deeply interested in the advancement of the Redeemer's kingdom, and deeply imbued with the spirit of our Master. We have a large book in which we record all the information we collect. I wish you, if you can, to send me a view of the destitute churches within the bounds of your presbytery, as soon as

practicable. The number of destitute churches; the number of members in each church; their ability to support the gospel; the general disposition of the people to attend on the means of grace, &c.; are some of the leading points which we wish to know. There is another topic on which I wish information. What good are our domestic missionaries doing?—what good might they do if you had more of them?—and what is the want of them? I am appointed to plead the cause of domestic missions before one of their societies, at their next meeting, and I wish to lay before them,—the field of labor; the wants of the churches; the good that might probably attend their labors; and encourage them to proceed from the good they have already done.

The state of religion in this section remains about the same as when I wrote last; except, I think, there is an increased spirit of benevolence among Christians. Some few Christians seem to have tasted the luxury of doing good, and others are following their example. Several towns in this vicinity are still favored with "refreshings from the presence of the Lord." —— village and —— —— seem like the "barren heath which seeth not when good cometh." Sabbath schools are exerting a commanding influence, both in church and society, in this section. I could write more if my paper would permit. Mr. Monteith's family are well.

Your affectionate son,

JOSEPH W. BARR.

THEOLOGICAL SEMINARY, ANDOVER,
December 13, 1830.

MR. AARON K. WRIGHT.

Dear Brother:

Fatigued with the studies of the day, I seek rest this evening in conversing a while with you. The fact that I left my dear Sabbath school in your care, has given you more than an ordinary share of my thoughts. Often, in thought and feeling, have I walked with you to the log school-house, and been cheered by the smiling countenances of my once loved scholars. Methinks I can see you standing in the midst of them, and telling them of a Saviour's love. To-day I received a long-looked-for letter from Brother P., and I can assure you, it was with no small pleasure I learned that the school is still interesting. I well knew that I left you in a pretty difficult, and, in some respects, delicate situation, as superintendent. Unworthy as I was, I had secured the confidence of the parents, and the *first* if not the warmest affections of the children. In such circumstances, any one with much better qualifications than I possessed, would still find it somewhat difficult, at first, to gain that confidence of the parents and that affection of the children, which, I trust, you now possess. I was pleased to learn that Brother S. goes with you. He is the very man I should have chosen; and I was once going to recommend him to you, and then I thought you had better make your own choice

of teachers, without any bias from me. Does Miss E. still attend? If she does, give her my best regards, and tell her I hope she will not leave the school, till she has fitted some of her pupils to take her place. I feel quite anxious to hear what is the present state of mind of Mary and Eliza G. I hope you will be more faithful, dear brother, than I was, and may the Lord make you more successful. It would rejoice my heart much, to hear that any of the parents or children had become truly pious. Tell the children for me, that I often think of them and pray for them. Tell them I wish to hear, very much, that they are becoming good children; that they love the Lord Jesus Christ, their parents, and their teachers; that they are kind to one another;—in a word, say to them, they must learn to love and serve the Saviour, who died for them, and then if we should never meet on earth, I hope we shall meet in heaven. So much for the Sabbath school. I trust you will pardon my prolixity on this subject, as it arises from the interest I feel in your school.

I am very much pleased with my situation in this sacred seminary. The facilities for acquiring knowledge are very great: a good library; the best of instruction; interesting society. All I need to make respectable attainments is, diligence in business and fervency in spirit. Hitherto my studies have been confined to the Hebrew and Hermeneutics. I expect, however, the class will commence the Greek Testament this week. I am very much pleased with the Hebrew language. I do not think it is half as

hard to learn as either Greek or Latin. Professor Stuart is the oracle here, and I think deservedly so. I do not think that I have ever met with a man so ardent in his love of truth, and so indefatigable in his search after it. To say the least, he is "mighty in the Scriptures." The clock has just struck eleven, so I bid you good night.

Thursday, 16th.—My chum has retired to rest, while, by fancy's magic power, I find myself transported to the plains of the west, where dwell my kindred and my friends. When I came to the sentence in Brother P.'s letter, in which he says, "no term has opened with more favorable indications, as it respects a revival of religion, than the present," my heart leaped for joy. But it died within me, when he said, "for eight or ten days the apathy on this subject seems to be complete." Why was it thus? Was God unwilling to bless you, or were Christians unprepared and unwilling to receive a visit from the Saviour? I know not why it should be so, and yet I have felt a good deal of anxiety about a revival in the W. R. college, for several weeks past; and I cannot but hope, that ere long my heart will be rejoiced with hearing that this is the case.

I look back with pain and grief, on the manner in which I lived a great part of the time while with you. So careless in my walk and conversation; so little spirit of prayer; so little deep feeling of soul for the salvation of sinners. I do not wonder sometimes, we had no more of the blessing of God while I was with you. O

brother, if you would save yourself bitterness of heart hereafter, live a holy life while in college. But I think of writing to my Christian brethren, as a whole, on this point, before long. So I leave it for the present. You have doubtless seen, by the public prints, that this section has been visited during the past year with copious showers of divine grace. Many places are still enjoying them. The accounts given at our last monthly concert were truly cheering. One of the brethren has lately received a letter from Utica, New-York, which states that a powerful revival had just commenced there. Sixty, within a few days, had indulged hopes. The same letter states, that the work at Rochester still continued with power; that six or seven hundred were already subjects of the work. All opposition has ceased, and not even a dog raises his tongue to oppose. One more fact on this head: The revival at L., ten miles from this place, which commenced four or five years since, still continues. Conversions are taking place every week. The same remark will hold true of another town not far from this, the name of which has just now escaped from my memory. O what a glorious day we live in! And shall we not enter with our whole souls into the spirit of these times?

Two brethren from Auburn seminary, destined for the mission at the Sandwich Islands, spent a Sabbath here not long since. They expect to sail next Monday. They are choice spirits, and excited a good deal of interest on the subject of missions. I believe about twenty students in

this seminary, think of devoting themselves to the missionary work. I have much more to say on the topics I have mentioned, and many others which I should like to mention, but my sheet is full.

Remember me to all the brethren. I hope you will write soon. I long to hear particulars about your Sabbath school. I now teach a class of men from 29 to 73 years old. The class has fifteen or sixteen in it. There are some pleasing appearances in the school of which I am a teacher. Four scholars and one teacher have lately attended an inquiry meeting.

Dr. Beecher will not go to Cincinnati at present. He is now delivering lectures on political atheism. No meeting-house in Boston will hold the crowds that flock to hear him. Mary H., who wrote one of the letters from Mackinaw is now at the ladies' seminary in Ipswich, eighteen miles from here. I hope to see her some time this winter, or next spring.

Your brother,
JOSEPH W. BARR.

ANDOVER, January 4, 1831.

Dear Brother:

"As cold waters to a thirsty soul, so is good news from a far country." Such is the thought prompted by your kind letter. I thank you for sending me no blank paper. I was pleased to learn that you were pleased with your situation as tutor, and that your appointment met the feelings of the students generally. I hope this will continue to be the case. As you remark, you

are indeed in an interesting and responsible situation, and I trust you will be enabled to fulfil all its duties. Rely on the promise, "As thy day is so shall thy strength be." I think I mentioned in my last, that I would give you, in my next, some particular account of studies, professors, &c., in this institution. For reasons which I doubt not you will deem sufficient, I must put off giving you that statement for the present. Your account of the religious state of my "alma mater," deeply interested me, and I felt as if I must write to my Christian brethren. The same thing was proposed to the brethren here from different colleges, at our concert of prayer for colleges on Sabbath morning, and it was agreed to write to our several institutions, and stir up the minds of our brethren by way of remembrance. The remainder of my sheet I design to fill up for the brethren, which I wish you to read at the concert for prayer on Sabbath morning.

Dear Christian Brethren:

Though separated by several hundred miles, I trust we often meet in spirit around the mercy-seat of our common Redeemer. This, I trust, has been especially the case within a few weeks past. Since I heard that God was manifesting himself willing to come and bless you, I have felt deeply anxious about your situation; fearing lest by any means you might grieve the Holy Spirit to depart from you. Especially have I trembled for you, when I remembered in how many ways my own wicked heart had led me

astray, and grieved the Spirit while I was with you.

Often from this sacred seminary do I look back with grief, on a great part of my college life, and wish I could recall the unholy influence I must have exerted on those around me.

Permit me, brethren, to warn you of the dangers my own experience has taught me, and exhort you to avoid them, as you prize your own peace and the eternal welfare of your associates.

The first I would mention is, the danger of neglecting secret prayer. Pressure of studies; attendance on seasons of public and social devotion,—will often lead you to cut short your time of private devotion, unless your hearts are very desirous of spiritual blessings. Especially are you in danger of this, when you have no very convenient place of retirement. When three or four are crowded in a room together, and perhaps not all pious, the danger is very great. But, brethren, whatever else you neglect, you *must not neglect secret prayer*, whatever may be the difficulties in the way of your attending to it. You cannot do it without endangering your own souls, and the souls of your dear companions. And will you, for *any consideration*, jeopardize your own immortal interests, and the immortal interests of others? If you would not, let your closets bear witness to your strong crying and tears for the salvation of perishing souls.

Intimately connected with secret prayer is holy living. If you neglect the one, you will most assuredly fail in the other.

Christians, in college, are peculiarly in danger

of exhibiting a light and trifling spirit and deportment; a spirit and deportment above all others calculated to grieve the Holy Spirit, and cause *him* to depart from you. Nothing prejudices the minds of the impenitent more against religion. They cannot believe that Christians *believe* their Bibles, when they are taken up with the vain and trifling things of this world. I have no doubt that the great reason why there are no more conversions in colleges, or why revivals are not more frequent in them, is the inconsistent walk of professors. Let Christians exhibit the holiness and purity of the gospel, in their daily life, and sinners will soon begin to inquire what *they* must do to be saved. Yes, brethren, let your daily spirit and conduct be such as to carry conviction to the minds of your impenitent companions, that *you*, at least, feel that religion is all important, and they will not long neglect it. And is this too much to expect of those who are bought by the precious blood of the Saviour?

The last duty which I can mention now, as one which you are in danger of neglecting, is, faithful, affectionate personal conversation, with your unconverted companions. Personal conversation God has often blessed to the conviction and conversion of many souls, when other means seemed to have no effect on them. But, while this is a well known fact, weeks, months, and perhaps terms, pass away in colleges, without a Christian opening his mouth to his impenitent companions, about their personal salvation. I know, brethren, this is a difficult duty, in some

respects to perform, but not for this reason to be neglected. It is only when the heart is warm with love to our Redeemer, and the souls for whom he shed his precious blood, that we are disposed to perform it. Never does the glaring inconsistency between a Christian's profession and his conduct stare him in the face in such a manner, as when he would warn a friend of his danger, and entreat him to flee to Jesus for safety. "Physician heal thyself," continually sounds in his ear, and deters him from what he feels is his duty. But the performance of this duty, brethren, however unpleasant it may be sometimes, will have a happy influence on your own lives. It will lead to more prayer and circumspection. It will awaken deeper interest in the welfare of others, and lead to greater exertions for their salvation. Neglect not, then, I entreat you, this much neglected duty in colleges. But kindly press home to the hearts and consciences of your companions, their guilt and danger while living in sin. Affectionately point them to a Saviour's dying love. Entreat them to repent and forsake their sins, and to cast themselves on the mercy of the Saviour. I have now briefly touched on three duties, brethren, which I know from guilty and painful experience, you are in danger of neglecting while in college. My feelings would prompt me to say much more, if the limits of a letter would permit. I can only add, that the glory of God, the salvation of perishing souls, and your own peace and happiness, are so many motives to faithfulness in the duties I have mentioned: motives which I

believe your hearts cannot resist, if you but hold them up before your minds. You have my prayers, brethren, feeble as they are, that God would pour out in copious measures upon you, his Holy Spirit; that your own souls may be refreshed; and that many who are perishing in their sins may be saved. For your encouragement to labor and pray for a revival, (if you are not now enjoying one,) I would say, that God is now visiting some of the New England colleges. During the last term in Bowdoin, which has just closed, there were twenty cases of hopeful conversion. A letter received from Yale college last week, states that a very interesting state of religion now exists in that institution. Meetings full and solemn, and several cases of conversion had already taken place.

That your hearts may be rejoiced by a refreshing from the presence of the Lord, is the prayer of your Christian brother,

JOSEPH W. BARR.

ANDOVER, January 12, 1831.

Dear and affectionate Sister:

The constancy and warmth of a sister's love are proverbial. This makes me feel that, though I may sometimes forget you, you will not me. It is a source of comfort to me to think that, though I am separated from you by several hundred miles, still you will daily remember me, especially in your prayers. And, sister, I have much need of your prayers. I have had many severe conflicts from foes within and foes with-

out, since I saw you last. I have seen and felt more the *desperate wickedness and deceitfulness* of the *heart*, within two months past, than perhaps I ever felt in my life. No power of language can express the awful corruption of my heart. What would you think, to see me walk my room almost distracted with mental anguish, and crying at intervals—"God be merciful to me a sinner!"

After a season of such anguish, how precious has the Redeemer seemed to me. My distress of mind has not arisen so much from fear of being finally lost, as from a view of the deep corruption of my heart. I abhorred myself, and felt that if others only knew my heart, they would think me a monster not fit even to live.

I think I could enter into the feelings of Brainerd, when he wished he were a dog; into the feelings of the apostle, when he exclaimed—"O wretched man that I am, who shall deliver me from the body of this death!" If I shall ever be so happy as to enter the gates of the New Jerusalem, I think I shall be prepared, in some measure, to ascribe my salvation entirely to the *free, rich*, and *sovereign grace* of God, abounding through Jesus Christ.

But perhaps I have said enough about the wickedness of my heart, and therefore I will tell you a little about my life; which, however, flowing from such a fountain cannot be very pure.

God has in mercy kept me back from gross sins, but still I feel I do not exhibit that meekness and benevolence in my life which the gospel requires, and which especially should be seen in

those who are expecting to be teachers and examples to others. As there is not much variety in the manner in which I spend my time, I will give you a history of this day, and then you will have the manner in which the most of my days pass, except the Sabbath.

Rose at six; from that till seven was spent in reading the Bible, meditation, and prayer. From seven till eight was spent in attending chapel prayers, breakfast, and exercise. From eight till a quarter before twelve was spent in getting my Hebrew lesson, and reciting to Professor Robinson. From then till half past twelve I was employed in the workshop. Dinner, till one. From one till half past one, I usually spend in reading the Bible and prayer. From then till four was spent in getting my lesson in the Greek Testament, and reciting to Professor Stuart. I then spent half an hour in the workshop. Then prayers again in the chapel. Supper at five. From then till six, I usually spend in meditation and prayer; though this evening I was called to attend a meeting of the missionary brethren. From six till seven in the evening is usually spent in some public meeting. From eight to nine in study, reading, &c. Nine, prayers in the room; then read or chat with my room-mate till ten—bed-time. If I wish to write to my friends, I have usually to do it between ten and twelve at night—(now eleven). On the Sabbath I attend preaching in the chapel at ten. After the first service, walk two miles and attend a Sabbath school, and return before service in the afternoon. After the afternoon service, I

walk five miles and attend conference. Thus pass my days rapidly. But I must bid you good night, and finish my letter some other evening.

Saturday evening, January 15.—Dear Sister: I have staid away this evening from a prayer meeting of the students, which I usually attend, for the purpose of finishing my letter to you. How I should love to step into your cabin, and see how you are getting along! Sometimes I think I can see you going about your house in comfortable health; able to take care of your little ones. At another time, I see you prostrated on a bed of anguish. Which of these situations you may be in now, I know not. That one, no doubt, which God in infinite mercy sees is best for you; and whatever that may be, I hope you are enabled to say from the heart, "the will of the Lord be done." God has called you, sister, within a few years past, to endure great bodily suffering; and, through you, He has sorely afflicted your friends. It may be well for us to ask ourselves, what improvement we have made of these afflictions? Have they wrought in us the peaceable fruits of righteousness? Have they led us to set our affections on things above? All the afflictions of this life are designed to teach us the vanity of earthly things, and thus induce us to seek more substantial joys than this world can afford. Happy would it be for us, if we were not so slow in learning that this world is not our home, and that we are not to seek our happiness from earthly sources. In two instances lately, God has showed me how easily He can embitter my sweetest earthly joys.

When I left the west, I anticipated no little happiness in corresponding with ——. Yet his first letter made me weep for a week, whenever I thought of it. My room-mate I once loved as dearly almost as myself, and yet I have seen the time, within a month, when I could with difficulty speak peaceably to him. Now, if any one had told me before these things happened, that they might take place, I would have exclaimed, impossible! God will have the Christian seek his happiness alone from Him, and whenever he looks to earthly sources for his comfort, God will dry them up.

You have known something of my views and feelings on the subject of foreign missions, heretofore. Since I came here the subject has been before my mind a good deal. It has assumed a reality, and the question has been: Will, or will you not, go to the heathen? So far as the answer to this question depends on myself, it is answered; and I have said to the inquiry: "Whom shall we send, and who will go for us?"—"Here am I, send me." Yes, sister, I have devoted myself to the service of my Redeemer, in carrying his gospel to the heathen world, if He sees best. It may not be that I ever shall be a missionary. This may be an honor too great for one so unworthy. But if I know my own heart, it would be my highest honor and delight, to preach the unsearchable riches of Jesus Christ to dying Pagans. There is quite a missionary spirit among the students here. No less than fifteen or twenty expect now to go to the heathen world: some of them choice spirits. But we

want a host of Pauls, before the gospel will be preached to all the world. O when will the Christian church, as a body, awake up to the *duty*, the *privilege*, the *high honor* of giving to the perishing nations of the earth, the bread of eternal life!

I received a letter last week from father, written a few days after he returned from the south. All well. He mentioned the downfall of ——, our old and constant friend.

And is it possible, that one, who might almost be called the apostle of the west, is cut off both from the ministry and church? Who could have thought it! "Let him that standeth take heed lest he fall." Father also mentioned that —— had become his enemy. What a strange world is this! I suppose E. is in an uproar yet. Sometimes I should like to know what was the state of things among you, and then, when I think of the divisions, I am glad that I am so far off. I feel, however, for the church, and ever shall; for there our dear mother prayed for Zion; there our dear father preached and prayed; there did we consecrate ourselves to the Lord, and subscribe with our own hands to the God of Jacob. How then shall I forget the church in E. My prayer is, the Lord send peace and prosperity. How do matters stand between Mr. C. and Mr. P.?

Remember me to all my friends.

Your affectionate brother,

JOSEPH W. BARR.

ANDOVER, Saturday evening,
January 21, 1831.

My Dear Christian Brother:

Your kind letter of December was received in due season, and was very refreshing to my heart. None but those who have made the trial, can tell how painful it is to be separated from friends that are dear, and how cheering it is to hear from them.

Yesterday my heart was rejoiced by a letter from Brother W. All the information he communicated was interesting, but none so much as that which pertained to your Sabbath school. It would be difficult for you to conceive how strong a hold that Sabbath school has on my affections. Oft have I thought of it. Yes, oft have I prayed and wept over it since I came here. Nor can I yet feel but that it is under my care. I think I shall never forget it while "breath and being last." O how I should love to visit Mr. G.'s, and see Mary and Eliza, and hear them tell of a Saviour's love!—of what he has done for their souls! I sincerely rejoice that you are connected with the school, and I hope you will not leave it till you leave Hudson for good. Visit your scholars as often as you can. This secures you the confidence of the parents and the affection of the children. Be faithful and the Lord will make you successful. Brother W. wished me to send some word to the school when I wrote to you. Tell them, therefore, I almost wept for joy, when I learned that Mary and Lucinda were

hoping in the mercy of the Saviour. And now I wish all the younger scholars to follow their example, and seek the Saviour while they are young. Tell them it is the earnest desire and prayer of their former teacher, that they all should give their hearts to the Saviour now while they are children, and not put off loving Jesus Christ and obeying his commandments, till they grow up to be men and women; that now is the time when they can best repent of their sins and love the Saviour. Tell them they must pray to the Lord Jesus Christ to give them new hearts —hearts to love him—hearts to love each other, their parents, and their teachers. Yes, my scholars, if you do not love Jesus Christ you cannot be happy here or hereafter. You cannot go to heaven, where all good people go. You will have to be cast into hell, with all wicked people and devils. Do, then, love the Saviour who died for you. Pray to him, and then, when you die, he will take you to heaven. But he never will take bad children there: such as disobey their parents; tell lies; swear; break the Sabbath; quarrel with their play-mates: such as don't pray to God or love Jesus Christ—such children will be shut out of heaven.

You will pardon my long address to the children. When I began to tell you what to say to them, I seemed to be carried there, and saw them all around me as they once were. So I wrote as I would talk were I present.

February 24.—Dear Brother: It is nearly a month since I began this letter. You must not think it is want of affection or interest, that has

made me delay so long. Since my first date, I have been confined to a sick room ten days, by a slight fever, brought on by a severe cold. I commenced studying again day before yesterday. I do not feel as well, however, as before I was sick. My head was affected, and when I have studied an hour or so, it brings on a dull headache. I hope, however, that it will wear off soon. To-day has been the annual fast for colleges, and I cannot but hope that it has been a good day with you. I feel especially inclined to think so, from what Brother P. wrote me during your vacation. The manner in which you closed the last term, seemed to me to presage a good commencement of the present. I feel very anxious to hear from you. I wrote to the brethren generally, about the first of January, but the letter did not reach you before the close of the term, as Brother P. said nothing about it in his, written during vacation. We have had quite an interesting day here—spent as follows: At nine o'clock, social prayer meetings, held in different rooms; half past ten, public prayer meeting in the chapel, when an account of the state of religion in the different colleges in our country, was given by individuals previously appointed. From this account, I send the following items:—Bowdoin college, twenty conversions the last year; present state of things very interesting; sixteen inquirers. Dartmouth, one tutor and fourteen students became pious the past year; state of religion still interesting. Cambridge college, under unitarian influence; two conversions the last year. There has been no revival in this institu-

tion for a century past: still, two or three every year get sick of unitarianism and embrace the gospel. William's college, four conversions within a few weeks. A revival now exists in the town, which is extending its influence into the college. Yale college, five conversions the past year; present state of religion quite encouraging. I gave an account of the W. R. college and others at the west. At three in the afternoon we had a sermon from James 5: 16, last clause of the verse. Your college, I trust, has not been forgotten, and I hope ere long to hear that God is visiting you in rich mercy. One of our brethren here received a very interesting letter from the western part of New-York, last week, giving an account of the revivals in that section. The statements are astonishing, and if true, (of which there can be no reasonable doubt, as they were made in presbytery, and sent here by a presbyterian elder,) must gladden the heart of every friend to the Redeemer's kingdom. The number of conversions in Rochester since September last, is 2,500. 800 have already united with the presbyterian churches there. Among the converts are fourteen lawyers, twenty-four merchants, &c. In Utica, 300 have become pious in the course of two or three months. In New Hartford, where the work has been powerful, a select female school consisting of twenty-five scholars, were all made subjects of the work within twenty-four hours of each other. The Rev. Mr. Wisner's church of Ithica, consists of 800 communicants. All the families belonging to his congregation, except two, are praying fami-

lies. All the youth, except two or three, belong to his church. Does not this look a little like the millennium, "when all shall know the Lord from the least even to the greatest?" Who would not wish to live at such a glorious period of the church? I thought I should be able to finish your letter this evening, but it is now past ten, and my head aches so, I bid you good night to try the arms of Morpheus.

Friday evening, 25th.—Brother W. inquired why I did not write to the Society of Inquiry. My answer is, I have not had time. I hope, however, to find time before the term closes. The corresponding secretary told me a few days since, that he had written to you. As soon as I can, I will send you an account of the society here; how conducted, &c. There is quite a missionary spirit in this institution. In the three classes, there are more than twenty who now think of going to the heathen, if the A. B. C. F. Missions will send them. I send you a catalogue with this letter, with the individuals marked. M. stands for missionaries; W. for Western men. I have marked no western men in the middle and junior classes, because they are not yet fully known.

I hope you will not give up the idea of devoting yourself to the work of carrying the gospel to the heathen. Tell Brother W., I thank him for his kind and long letter. Remember me to all the brethren, and my beloved instructors. I wish, also, you would remember me to Deacon K. and family. He was one of my warmest and dearest friends.

Write to me soon, a long letter about matters

and things in general. Especially do I wish to know about the revivals on the Reserve. Dear brother pray for me that I may be more devoted to the service of our Redeemer.

Saturday morning.—Dear brother: We have just heard from Yale college. A powerful revival has just commenced there; eight or ten conversions within forty-eight hours; fifty attend the inquiry meeting. We have, also, just heard from Union college; very interesting state of things; some conversions. The Lord seems, indeed, to have anticipated, as it were, the prayers of his people; or rather, it is a fulfilment of the declaration: "Before they call I will hear." Brother, pray; again I say, pray.

Your affectionate brother in Christ,

JOSEPH W. BARR.

PRINCETON, February 21, 1832.

My Dear Father:

I believe you owe me a letter, but not feeling very well, and being unfit for mental application, I thought I would converse a little with you this evening. I have so many things to write about, that it is difficult to make a selection of topics, since I cannot write about all. I thought to-day I should like to consult you about placing myself under the care of some presbytery, with a view of taking license some time next year. Some of the students are under the care of the Philadelphia presbytery; some of the New-York; and some under presbyteries in this state. From what I have heard, I think I should prefer the

PHILADELPHIA, October 20, 1832.

My Dear Father:

I received yours of the 3d, this week. I was glad to hear from you, and should be pleased to answer your letter in full, but I am not able so to do now. It is one o'clock at night, and I must take the steam-boat for Baltimore at six. From there I shall go to Norfolk, where the ship in which we are to sail now is. If our instructions reach us from Pittsburgh, we shall sail by the 25th. If they are not sent out to us at Norfolk, we shall wait for another vessel, which is to sail from Savannah about the 20th of next month. Brother Pinney is in good health and spirits. We had an interesting prayer meeting this evening, in Mr. Winchester's session-room, in reference to our departure to-day, as the time is now. I found it good to be there.

I have been very kindly treated by Mr. and Mrs. Engles. I shall long remember them. Other friends also have been very kind. Dr. Green is deeply interested in the mission.

I forgot to say any thing about the ordination. It took place on the 12th of this month, in Mr. Winchester's church. Dr. Green presided, and made the consecrating prayer. Dr. Alexander preached the sermon, from the text—"Go ye into all the world," &c. It was an excellent one. Dr. Miller delivered the charge.

It was a solemn occasion to me, and the influence of it, I hope, will not soon be lost upon

me. The next day I went to New-York, and preached twice on the following Sabbath.

Dr. Phillips' church paid Brother Swift $600 for my support.

If I can find time, I will drop a line from Norfolk as we are about to sail.

Love to mother and all the family.

Your affectionate son,

JOSEPH W. BARR.

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(Note A.)

In the summer of 1828, Brother Barr came to Hudson from Hamilton college. The students of the Western Reserve college, to whom he immediately introduced himself, were much interested in his appearance and manners; and those of them who loved the cause of Christ, were greatly animated by the early exhibitions of his zeal for God, and love for souls. He seemed desirous of being known immediately as a *Christian;* and scarcely a day had elapsed, before many little tracts and pamphlets, which he had brought in his trunk, were in circulation through the college. One of these, of which he had many copies, was an interesting "Appeal to the people of the United States, in behalf of Sabbath schools." He seemed very desirous that it should be read by every student.

The summer term of college had nearly expired, and it was not till the next term that he became a member of the junior class. The intervening time, if my memory is faithful, was partly spent in visiting his friends in this vicinity, and during the remainder, he was confined to his boarding-house with ophthalmia. Soon after his arrival, however, and before his illness, he was frequently found in evening conference meetings, laboring with zeal and holy boldness for the edification of Christians, and the conversion of sinners.

To attend these meetings, in different districts of the township, was his constant practice, for a number of months, while the regulations of college would permit. And with respect to the course he adopted in these little but important labors, it might be observed here, that it was his uniform practice to *prepare* something that he might communicate. His exhortations were never the offspring of a momentary excitement, though they came with warmth and tenderness. While walking to one of these meetings, he inquired of a fellow student what he was going to say. His companion replied, that he could not tell; he should wait to know what subject should come before the meeting. "I always spend some time in my room," he said, "to arrange my thoughts on some subject for remark in the meeting." This practice, though attended with some inconveniencies when the exercises of the meeting were conducted by another person, he proved to be worthy of imitation. For what he had to say was so well digested, that his hearers were not only interested and pleased, but profited. The citizens of the place, I doubt not, still retain the substance of many of his touching appeals.

Soon after he became a member of college, Brother Barr exerted his influence to establish a Sabbath morning prayer-meeting; the object of which was to present supplications for the colleges and institutions of learning, throughout our country and the world, before the throne. In his effort to accomplish this he was successful; and from that time to the present, those meetings

have been constantly and regularly continued. In these meetings, as well as in our weekly prayer-meetings on Thursday evenings, he was uniformly found, and always prepared to encourage and stimulate his Christian brethren, by his warm and pungent appeals, so long as he remained a member of the institution. It was refreshing to every Christian heart to listen to the words that dropped from his lips. There was such a richness of thought, clothed with such a sacredness of manner, that all of our little group "took knowledge of him that he had been with Jesus." The character of the Saviour was his favorite theme. He delighted in holding it up as an example to his brethren; and when dwelling upon the infinite benevolence that was exhibited in his mission to our fallen world, his soul seemed to rise from earth, and enjoy the highest bliss, "in wonder, love, and praise."

In our meetings on Sabbath mornings, his eye was constantly fixed on the six hundred millions of the heathen world. It was here that he found the grand impelling motive to prayer for colleges. These institutions he regarded as so many fountains, destined to send their waters to every part of our thirsty planet. That our world should be redeemed, then, and that the gospel light should be diffused throughout all its darkened nations, the renovating and sanctifying influences of the Spirit of God upon seminaries of learning was, in his estimation, a blessing most earnestly to be desired and prayed for, by the Christian community.

As a *student*, Barr soon distinguished himself.

He was anxious to employ all the means within his reach to improve his intellect. He scorned the thought of going into the service of his Redeemer, as a preacher of the gospel, with an uncultivated, ill-shapen mind. Soon after his arrival at college, he exerted himself to form a literary society, for the benefit of himself and others in this respect. As the institution was new, no such society had been organized. In the formation of its constitution, he was a principal agent; and deserves a large share of the credit due to its founders. The society still retains the impress of his fingers.

In the *cause of temperance* he immediately engaged with his whole soul. Cold water was his *only* beverage; and he was anxious that every student should adopt the same habit of entire abstinence,—not only from alcoholic drinks, but also from tea, coffee, tobacco, &c. Doubtless to his abstemious habits he was indebted for that vigor, corporeal and intellectual, which gave efficiency to all his efforts in the cause of God.

He confined not his efforts in behalf of Christian temperance to the college. Placed at the head of a temperance society, formerly existing in that institution, he labored to extend the influence of that society to the citizens of the neighboring townships. Little had been done in this section of the country, at that time, for this object; and he earnestly desired to adopt some measures that should awaken the public mind more thoroughly to this subject. A plan was suggested to him by a Christian brother, from the Mackinaw mission. It was to number the

intemperate citizens of the county, and ascertain also the quantity of grain distilled; the amount of whisky made; the number of distilleries, &c. Barr called the society together; proposed the plan; pleaded earnestly that it might be adopted; and rejoiced in the success of the project. An impulse was given to *temperance* which the country still feels. To this effort he alludes in his private diary, as follows:

"January 17, 1829.—I have neglected my journal for more than a week, because of the pressure of studies, and some business. I have been assisting in collecting and laying before the public, some facts on the subject of intemperance. The extent of this evil is astonishing; and still more astonishing is the apathy with which Christians view it."

During the month of March, 1829, he was employed as an agent for the Western Reserve Sunday school Union, and travelled through the eastern counties of the Reserve; assisted to form county and township societies; and addressed congregations in behalf of Sunday schools. A few extracts from his journal will suffice to give a view of him in this department of active labor.

"Euclid, March 6, 1829. * * * I expect to leave here to-day, on my tour as a Sunday school agent. O that I might feel more my weakness, and have a stronger faith in the promises of God!"

"Painesville, March 10. * * * To-day I expect the society for this county [Geauga] will be formed. I shall probably be called on to address the meeting, which very much troubles

me; and I am ready to say with Moses: 'Send, I pray thee, by the hand of him whom thou wilt send.' O that God would be with my mouth, and teach me what to say; and, for his own glory, give my cause favor in the sight of this people!"

"Austinburg, March 19.—Yesterday a Sunday school society for this country [Ashtabula] was formed; and some few take an interest in it which promises well for the future. But still there is a great indifference on this momentous subject. I feel myself that I do not enter into this cause with my whole soul as I ought. O that I might feel how important a bearing this institution has on the welfare of immortal souls, and the interests of the Redeemer's kingdom!"

"Brookfield, Trumbull county, April 3.—Yesterday I addressed this people on the subject of Sunday schools. Some were in tears at the recital of the blessed effects of Sunday schools in other places. A subscription of twenty dollars was obtained. One man, not a professor of religion, gave fifteen dollars. Thus far the Lord has blessed my feeble labors for good. O that I might feel more my dependence on Him!"

Through the whole of the two years which he spent in college, brother Barr was assiduously engaged in this cause. In the autumn of 1828, he established two or three small schools in neighboring destitute settlements, and obtained for them teachers. Through most of the winter following, he was the superintendent of a school seven miles distant. The reader will see a spe-

cimen of his labors in this cause, in the following extracts from his diary.

"December 28, 1828. * * * Made some preparation for my Bible class; began to think about the responsibility of my situation as a teacher of youth in the Sunday school and Bible class, and trust I felt some of my own weakness; took some notes of facts connected with Sunday schools, which I wished to mention before a congregation. Walked to my school, and tried to lift up my heart in ejaculatory prayer on the way, that God would assist me, and bless my scholars; felt a good deal encouraged to go forward in my school and Bible class. Afterward, walked six miles to a neighborhood where I had appointed to plead the cause of Sabbath schools. Found a full house, and fixed attention. A school was appointed for next Sabbath, and a lesson given out."

"February 2, 1829.—I have been from home two days past, to assist in forming a Sunday school in a destitute town. In company with Deacon K—, I visited most of the families in the neighborhood. Some of them were sunk to the lowest degree of poverty and ignorance. One family, consisting of a man, his wife, and five children, not one of whom can read, excited my compassion. But two or three individuals who make any pretensions to religion, and they are of a doubtful character; Sabbath violated; profanity abounds; and intemperance, the scourge of our land, spreads its unhallowed desolations around; without one redeeming quality. Yet

nearly all seemed favorably disposed to the Sunday school."

While speaking of his efforts in this department of active labor, I will proceed to give a view of him in a Sunday school, which he formed in the fall of 1829. It was in a very destitute settlement, about four miles from the college. This school he attended regularly and constantly, till the close of his collegiate course. Having been associated with him during the latter part of the time, I shall be pardoned for dwelling more minutely on his labors here.

He went into the neighborhood and visited all the families, conversing with them on the subject of Sunday schools, and inviting the children to assemble on the Sabbath for instruction. Many families he found willing; some very anxious to have a school established; and about twenty children were engaged to attend. The school flourished remarkably; and not only the children, but the parents immediately felt its effects. Not long afterwards he made arrangements for holding a religious meeting, for adults as well as children, in the same place. Partly through his influence, an occasional sermon was preached by some neighboring clergyman. When there was not preaching, he read a sermon to the little attentive congregation, with most satisfactory and pleasing evidence that he did not labor in vain. It was his custom to visit his little flock at their houses frequently, to enlist their feelings in favor of the ordinances and institutions of religion, and distribute tracts among them. Never was a

parish more warmly attached to its minister than were these scattered sheep and lambs to their beloved Mr. Barr.

While he addressed them on their duties to God, told them what Christ had done for their salvation, and pressed upon them their obligations to love the Saviour, they would listen to his words with almost breathless attention. To the scholars of his school, his addresses were faithful and heart-searching. He labored to convince them of the deep natural depravity of their hearts, and of the need they had of pardon at the hand of Immanuel. He pointed them to the awful consequences of sin, and opened their eyes upon the torments of the nether world. He unfolded to their view the glories of heaven in all its holiness; and, with the most earnest entreaties, invited them to partake of the blessed inheritance of the children of God. With his eye fastened upon them, and his finger pointed to the heavens, he would beseech them to renounce their sins, and fly to the Saviour—"the Lamb of God that taketh away the sin of the world."

As the result of these pious labors, he had the satisfaction of learning, though not till after he had gone to Andover, that two or three of the most interesting scholars in his school were indulging the hope that they were the children of God. They still give evidence that they are the chosen ones of the Lord Jesus Christ; and ascribe their conversion to the blessing of God upon Barr's instrumentality. To this might be added those numerous and inestimable temporal benefits that always result from the moral and

religious instruction of children. But to return:

In May, 1829, he engaged his growing influence to form a SOCIETY OF INQUIRY in the college. He had, before this time, frequently spoken of the thing to some of his brethren; but circumstances had not seemed to favor the design. He now found that the scheme was practicable; and he called a meeting of those students who were favorable to it, to adopt measures for its organization. It was organized, under a constitution which he had brought with him from Hamilton college, with some slight alterations. The design of the society was "to collect facts with respect to the state of the church and the world." Here was exhibited that peculiar spirit of missionary enterprise which characterized his whole religious history.

The members of the society were, at first, few in number; consequently its correspondence was quite limited. In the little which it did accomplish, however, Barr was its most efficient agent, while he remained in college. In a correspondence carried on with the "Missionary Dorcas Society, Mackinaw," which the society first opened at his suggestion, he was exceedingly interested. In all our meetings his soul was warm with zeal, and his exhortations to the Christian brethren united with him, were like the burstings of a heart full of devoted confidence in God, and ardent love for the souls of men. He was to that society, emphatically, what Samuel J. Mills was to his associates in Andover. With the broad surface of the world spread out like a chart before him, he was distressed at the profane

wickedness, and the dark desolations that covered it; and, at the same time, was full of joy in the recollection that "the LORD reigns." I regret that his addresses delivered before that society cannot now be found. They were full of touching interest.

It would naturally be expected, that a spirit like Barr's would find high interest in the monthly concert. "His heart was with Jerusalem;" and no season was more delightful to him than that holy one, when the voice of the Christian world was poured, in united, fervent supplications, for the perishing millions of our world, into the ear of Jehovah. The following extracts from his journal may be sufficient on this point:

"January 5, 1829.—Attended the monthly concert for prayer this evening. There is something calculated to awaken the feelings of the soul, in meeting the thousands in Christendom around the mercy-seat; having in view the one great object: the redemption of our world from sin. But when shall that blest day arrive?—or when shall the church unitedly put forth an effort, corresponding to the greatness of the object to be obtained? Oh! when shall the constraining love of Jesus impel Christians of the present age, to the self-denial, energy, and perseverance of a Paul, in spreading the gospel? Lord, may the constraining love of Jesus so pervade my heart, as that I shall not count my life dear unto me, but be willing to spend it in thy service, *where* and *how* thou seest best."

"February 2, 1829. * * * This evening I attended the monthly concert for prayer.

Only twelve, out of quite a large church and congregation, were present. For my own part, I *know not how they can stay away.*"

At his own earnest request, together with the united wish of his brethren in the Society of Inquiry, the monthly concert was held, during the latter part of his residence with us, in the college chapel.

During the winter of 1829–30, the college was blessed with a precious out-pouring of the Spirit of God. Professing Christians were much quickened, and sinners, in considerable numbers, were anxious to know what they should do to be saved. A few were brought, as we have reason to believe, into the fold of Christ. Through the whole of this interesting season, Barr was most active in the service of his Master. He encouraged his brethren, and strove to remove from them every thing that should hinder the progress of the chariot of salvation. He exhorted sinners, visiting them in their rooms; and pressed upon them, in the plainest and most faithful manner, the duty of immediate repentance, and submission to the Lord Jesus Christ. Constantly aware of the need in which sinners stood of the agency of the Holy Spirit, he was earnest in prayer for them, and endeavored to enlist the feelings of his Christian brethren to pour out continual and fervent supplications in their behalf. He would frequently assemble together a handful of Christians, in some private room; and, mentioning to them the case of some impenitent sinner, would desire them to pray for him while he should go

and converse with him alone. This he did frequently, and often with the happiest success. He seldom failed of finding access to the hearts and consciences of those with whom he conversed. Indeed, the students were all pleased with his visits, and I do not know that he ever met with a really unwelcome reception. This not because of any desire on their part to have their consciences awakened, but because his manners had always been such as to insure to himself the confidence and respect of all classes.

One of those in whose case he took very deep interest, recently told me what were his feelings when conversing with him on the subject of religion. Barr would press upon him the necessity of an immediate attention to the concerns of his soul, and he, in return, would curse him for his importunity, telling him to mind his own business, and let others alone. "Yet," says he, "I always wished that he would continue his calls and warnings." He did so; and from that time, this young friend has given his most serious attention to the subject of religion, and is now a member of the Church of Christ in the college. How much he is indebted to Mr. Barr's influence will appear in another world.

Another, who had for years been sceptical, was at the same time under serious concern, and subject to great distress in view of his condition as a sinner. He repaired to Barr's room, inquiring with great solicitude the way to the Saviour of sinners. They spent a considerable part of the night together, in prayer and conver-

sation. Since that time he, too, has indulged the Christian's hope, and is now a student in theology.

In this excitement, Barr's character as a Christian was most clearly exhibited. He proved that he felt no confidence in himself, nor in any human agency. His eye was constantly fixed on the great Head of the Church, and his confidence was altogether reposed in God. This state of mind led him to watch against many of the imprudent measures often adopted in times of religious excitement, and, at the same time, stimulated him to activity in the use of all those means that are sanctioned by the word of God. Like all other eminent Christians, he placed a high value upon prayer. And though public meetings were not very unusually frequent, he exerted much influence in favor of private praying circles, which were held almost every morning and evening, in different parts of the college. I recollect going with him one day to the mechanics' shop, for exercise. The weather was intensely cold, and there was no fire in the building. No other students assembled for their accustomed manual labor. After we had spent a few minutes at the work bench, Barr said: "It is too cold to handle tools comfortably; let us spend a season in prayer." Any other than a warm-hearted Christian would have thought it too cold also to pray.

One thing was worthy of notice in his conversation with the anxious. They were very frequently calling upon him with some knotty question in theology, which they desired him to

explain. He would invariably strive to lead them away from these hiding-places; not, indeed, by denying or covering up what he regarded as truth, but by shewing them that they had *duties to perform*, and that for their *conduct* God would hold them, as free agents, responsible at his tribunal. He pointed them to their own guilt, and repeated in their ears: "Except ye repent ye shall all likewise perish." He directed them to the Saviour, and urged it upon them, as the *first* duty, to abandon the world, and make Christ their LEADER and their GOD. Till this was done, nothing was done; and speculation on difficult questions was all vain, worse than vain, *till the first lesson was studied.*

I have already remarked, that Barr was distinguished as a student. In all the different branches to which his attention was called, while a member of college, he strove to become a thorough scholar. On this topic I will only add the testimony of a class-mate:

"As a student, he was laborious and faithful, and consequently successful. He was laborious and faithful because he acted from *principle.* He had consecrated himself to the service of God. He earnestly longed to preach Christ. To do this skilfully, he knew he must secure the benefits a college and theological seminary afforded. Therefore, with an ear hearkening to the commands of God, and listening to the cries of a sinking world, he took his book; not to doze but to examine its contents; to think and reason, and make himself master of his author. Here is the secret of his never having been absent

from recitations; the reason why the numerous little calls, of which no student ever had more, never crowded out a lesson; the reason why success crowned his efforts.

"His instructors did not hear him say: 'This was a difficult problem, I could not solve it; this was an intricate sentence, I could not unravel it.' In a word, if any obligation lay on him as a student, it was remarkable if he did not meet and sustain that obligation."

The character of his mind was, in some respects, peculiar. It was no less remarkable for its strength, than was his corporeal frame; while, at the same time, the *tenderness* of his soul was uncommon. He could *feel* as well as *reason;* could *intreat* as well as *convince.* As a writer, however, he partook more of the characteristics of a Paul, than of the pathetic Revelator of Patmos.

He graduated in August, 1830; a member of the first class ever sent out from the Western Reserve college. On the Sabbath preceding commencement, he visited his Sunday school. I think I shall never forget the interesting scene presented, when he took his final leave of those beloved scholars. He told them, he was about to leave them; exhorted them, with the greatest tenderness of affection, to become the friends of God; to love the Lord Jesus Christ; said that he should probably see them no more in this world, but hoped to meet them in heaven. He fervently commended them to God, and then went round the room to bid them individually farewell. The sobs of the children told how much they loved

him. The whole assembly was in tears. He maintained a perfect control over his own feelings, till just as he was leaving the room, when a little boy came up, took him by the hand, and, looking up in his face, asked touchingly: "Shall I see you no more?" Barr could not answer. His heart had been full, and he now gave it vent in audible weeping. He pressed the dear scholar's hand, and with a half-uttered—"*I don't know, Henry*"—passed away.

I will only add a few extracts from his writings, in which the reader may see an exhibition of his soul more clear and distinct than can be given in any verbal description. In his diary, he writes as follows:

"January 4, 1829.—Sabbath evening. How many are deluding themselves with a vain hope that they will one day be religious! Visited the sick bed of a woman whom the doctors had given over. Her husband seemed considerably affected with his situation. On inquiring of him, whether he had the consolation and support of the gospel in this hour of affliction. He replied that *he had a hope*. I inquired if he felt resigned to God's dealings with him, and could rejoice that he and all his were in the hands of God. He replied in the affirmative. I asked if he thought he had experienced a change of heart, and had 'a good hope through grace' of eternal life. He said no; but added, that he hoped he should experience a change. I asked if he was in the use of means God had appointed for the salvation of sinners. He said he had greatly neglected them, but hoped that now he should attend to them. I warned

him of the deceitfulness of the heart, and urged him to immediate repentance.

"Have been reading several letters of Horne on Missions; am much pleased with his spirit."

"January 17. * * * I find in myself a considerable disposition to censure. I felt, to-day, that I must be on my guard against this vice, as well as every other.

"I have an easily besetting sin, of which perhaps no one suspects me, and which I fear is gaining on me. I have resolved and re-resolved, that I would not yield to it; and yet I almost daily fall into it. I have felt for a long time that it was separating between me and my God. It may be like the cutting off of a right hand or the plucking out of a right eye: still I must overcome it. And I am well convinced that nothing but the Spirit of God can ever subdue it, so deeply is it rooted in my nature. O Lord, sanctify me through thy truth!"

"January 23.—My heart seems to be hard as adamant. No relentings for even glaring sins. I have tried to pray, but the heavens over my head seem brass. I have read this morning the first chapter of Isaiah, and the 51st Psalm, hoping that the gracious invitations in the former, to the most guilty and vile, and the ingenuous confessions, humble penitence, and earnest cry for mercy in the latter, might affect my stubborn, unrelenting soul."

"26th; Monday morning.—Yesterday was a barren Sabbath to my heart. Found scarcely any delight in its holy ordinances and privileges. Duties were performed because they were duties, and not from delight in them.

"This morning, in view of the past, my heart seems to relent, and I have some faint desires to be conformed to the law of God. I desire, and design, to be more watchful over my heart and life this week; and may God, of his infinite mercy in Christ Jesus, enable me thus to do.

"Evening.—I have cause for gratitude this evening, that I have had less distraction of mind and wandering of thought to-day, than for a week past. Read a few pages in Cecil's remains, where I found the following striking passage: '*Acting from the occasion, without reflection or inquiry, is the death of personal religion.*' I have also read between seventy and eighty pages of Mr. Stewart's Journal. Interesting; and the account of Keopuolani very much so indeed. In the great day of judgment, she will rise up and condemn thousands and hundreds of thousands in Christian lands, who have enjoyed the blessed gospel but rejected its holy precepts.

"February 8. * * * Yesterday enjoyed more nearness to God in prayer than is usual for me of late. While coming home from my Sunday school, I was overtaken by a severe storm. The rain, hail, and wind, were violent. In the midst of it I thought of the text, "He shall be a covert from the windy storm and tempest." How forlorn, indeed, must be the condition of that soul who has not Jesus for a refuge, when the storm of divine vengeance shall beat on his guilty head.

"This evening was the Sunday school concert. Few attended: still it has been somewhat interesting."

"15th. Sabbath. * * After services I read some of Brainerd's life. It makes me ashamed of myself, every time I look into this holy man's history. I met with what seems to me a remarkable sentence. He says—'he had so little sense of God, or apprehension and relish of his glory and excellency, that it made him more disposed to kindness and tenderness, towards those who are blind and ignorant of God.'. * * Was very much distracted in my devotions this morning. Worldly, and even vain thoughts seemed uppermost. My easily besetting sin prevailed over me."

19th. Enjoyed a precious season in prayer and reading the scriptures this evening. A sense of my past coldness and stupidity seemed to melt my heart into penitence; and I was enabled to plead earnestly for the blood of Jesus, to be applied to cleanse me from sin. Felt my inability to do any thing as I ought without the grace of God to assist me.

"I was enabled to intercede with God in behalf of my dear impenitent friends; especially brother G., from whom I have not heard any thing for nearly a year. I felt as if I could be perfectly resigned to hear even of his death, if I could have any good reason to believe he was a penitent believer in Jesus."

"20th. I have been in a very calm and serene frame of mind, since last evening. My thoughts, more than usually occupied about holy things. I have been enabled to attend to my studies better than when I could feel no desire after divine things. How much I lose, in every point of view, when I wander from God."

"June 1, 1829. * * * While returning last evening from conference, our conversation on the deceitfulness and wickedness of the heart. I do not know when I have had such deep impressions on that point. I seemed to see, and feel in some measure, that my heart was a mass of moral corruption, which nothing could ever purify except the sovereign grace of God. To-day I enjoyed more of the presence of God in my devotional exercises than of late.

"O for a closer walk with God!"

The following extracts from an oration delivered at the commencement in 1830, when he took his degree, will close this part of the Narrative. The design of this oration was to show the *influence of religion on the human intellect.*

There were in this part of the history, extracts from two orations of Mr. Barr; the one delivered at the close of his junior year, and the other at the commencement above noticed. From the work having swelled above the contemplated size, the first has been entirely omitted, and only two short extracts taken from the other.

"It is a grand law of our nature, that our minds become assimilated to the objects of their contemplation. If these are of a low and debasing character, our feelings and conceptions will be so likewise. But if the objects which employ our minds are of a high and ennobling nature, they will give us elevated views, and inspire lofty conceptions. The grand reason why one man has more intellectual strength than another, is,

that his mind has been employed about more elevated objects, or the more extended relations of the same objects. The man who should spend his life in contemplating children's toys, would remain a child, or become an idiot; while the astronomer, who lived among suns and systems, would become a giant in intellect. The eye of the peasant roams over the same objects in creation with that of the philosopher. But how different their views and feelings! The one has a bare perception of these objects; the other traces out all their different relations. The one gazes on the moon and stars, and thinks them lamps, hung out of heaven to light the darkness of the night; the other views them as vast worlds, peopled with various orders of intelligence, and rolling with an inconceivable velocity through the expanse of heaven.

"Now it is the application of religion to this principle of assimilation, that I wish you to notice. Religion lifts the mind above little and debasing objects and pursuits, and directs our contemplation to those objects which ennoble and expand our views.

'It leads through nature up to nature's God,'

and discloses the interesting and extended relations which exist between the Creator and his works; especially those relations which subsist between Him, as the moral Governor of the universe, and his intelligent creation. It associates us with the higher orders of being, and fixes our thoughts on that UNCREATED and ETER-

NAL MIND, which originated, sustains, and governs all worlds. And of all the objects which ever occupied the mind of a created intelligence, the character of God is best adapted to enlarge our intellectual powers. You have all seen or felt the salutary effects of that influence which men of superior intellect and high moral worth, diffuse around them. It purifies and elevates all that comes within its reach. What, then, must be the effect of that pure and holy influence which emanates from the Source of all mental and moral excellence?"

* * * * * * *

"In short, wherever you see a mind under the controlling influence of religion, that mind employs its energies in such a manner as to unfold its own intellectual power, and to secure the highest good of others. What, then, must be the happy result, when it shall exert its pure, unrestrained influence on every mind? Such a period, I trust, is fast approaching; a period when this mighty mass of now slumbering intellect shall be awakened by the touch of piety, and carried upward in rapid and holy approximation to the FIRST INFINITE AND ETERNAL INTELLECT. The mental powers will then exhibit their highest and purest energies. Depths of science which no philosopher has ever yet fathomed will then be explored. Strains of eloquence and poetry, excelled only in heaven, will then greet our ears. The productions of lofty and sanctified genius, of pure and discriminating taste, will crowd from our shelves the useless and insipid volumes of pagan and infidel literature.

"A change, too, will be wrought in the pursuits of men. Their regenerated powers will not be wasted in catching butterflies and raising bubbles; nor what is still worse, in pursuits which, either directly or indirectly, swell the streams of human wo. The physical and mental power expended in war, and schemes of fraud and injustice, will then be employed in diffusing useful knowledge, and circulating holy truth. Yes; the redeemed energies of man will be devoted to the best interests of his fellow man, and the earth re-assume its primitive beauty, grandeur, and glory."

(Note B.)

We here extract from a little volume entitled, "Thoughts on the Propagation of Christianity more effectually among the Heathen," by the Serampore Missionaries. Serampore, printed at the Mission Press. Edinburg; reprinted, 1827." This excellent tract, which treats of the spirit and disposition in which efforts for the conversion of the heathen ought to be conducted; and the missionary efforts of primitive times, as well as the means of increasing missionary exertions, we hope to see reprinted entire. In the mean time, the editor can do nothing more than give a few passing extracts, and these only in reference to the single topic noticed:

—

"We have now submitted to the friends of religion, our ideas respecting the means of pro-

moting the missionary cause, and of increasing missionary efforts, particularly in India. While we so earnestly urge the necessity of rendering these efforts such as the God of holiness can approve and bless, consistently with the grand design of his gospel, we are still aware that he is sovereign in all his ways,—that he gives success in exact accordance with his own holy will,—and that it may be his will that his people wait long for him, to teach them effectually their own nothingness and his all-sufficiency. Still it is only by walking in that path wherein he delights, that we can wait for him with any rational hope of success. And if his people be '*with Him*,' by a holy walk and a humble dependence on his grace, his general conduct forbids our thinking that it will be very long before he will be '*with them*' in abundant mercy and blessing, even among the heathen, seeing he hath declared, 'They shall not be ashamed that wait for me.'

"In speaking of *increased* missionary exertion, we have dwelt chiefly on individual effort, not only because this must form the basis of all general exertion, but because that large increase of effort which the missionary cause requires would render it impossible that all these efforts should be directed, to the highest advantage, by one body in any extensive denomination. To those who carefully weigh the subject, it will be evident, that there must be limits beyond which a missionary body can scarcely go, without almost wholly losing its nature, and managing its concerns in quite a secular manner;—and when this is the case, the genuine missionary spirit

evaporates, and with it the hope of any extensive success. Missionary bodies have, in general, originated in the humble and benevolent zeal of a few individuals, whom love to the Redeemer and the souls of men has united in bonds of sacred friendship. The consequence has been, that as their objects have been superior to those of secular bodies, *they have conducted affairs altogether on superior principles.* In secular bodies, united for mutual advantage, the proper object of each is, a due return of profit for his labor; and if this be at any time relinquished for the sake of reputation and honor, it is because reputation is more highly valued than the profit usually obtained. But the object of a missionary body *is not gain;* it is the good of others. *The whole, in every department,* MUST BE *a disinterested sacrifice of money or time, for the sake of the Redeemer and the souls of men.* Nor must it be honor and reputation, instead of gain; for if it be, the missionary spirit is lost. A missionary body, conducted with a view to the honor and reputation of its leading members, can never hope for extensive success; for the God of missions 'will not give his glory to another.' Every step taken in conducting them, from the highest step to the lowest, therefore, must be voluntary, must be disinterested.

"It will be evident, however, that when such missionary bodies become very large, the voluntary sacrifice of time in managing their concerns, is such as few individuals are capable of making. Hence the amazing difficulty which would arise from every missionary effort in a denomination

being referred to one source of direction, were those efforts increased to the extent required by the wants of the heathen. The cumbrous nature of its operations, the little attention it could give to each individual, the danger of partiality, of unintentional neglect, which no wisdom can wholly separate from very large bodies,—would render the continuance of this state of things quite impossible. We might add, the danger which might arise from a spirit of self-sufficiency and vanity, which, while common to all men, would be more incident to so vast a body from its very nature;—but on this we have no wish to enlarge. Our object is not to dwell on, but, if possible, to remove, those things which injure spirituality of mind.

"As already hinted, in one particular, missionary bodies differ greatly from Bible and religious tract societies. While the latter prepare and send forth copies of the Scriptures and of Scripture tracts, the former send forth *Christian brethren*. These are, of course, subject to like feelings with themselves,—like them exposed to temptation, infirmity, and sin. Their minds are capable of being drawn off from their work, or of sinking into such a state of depression as may end all hope of success, if not their lives. Yet on their activity and spirituality of mind are suspended all the fruit of the exertions made by the whole missionary body. The importance, therefore, of *constant, affectionate, and holy intercourse with them*, must be sufficiently obvious. As the difficulty of this, however, must increase with the largeness of a missionary body, were

any one of those in Britain to increase in a tenfold degree, to say nothing of other things, how could they give that attention to every one of their missionaries which seems so essential to success?

"The hope, therefore, of an extensive increase of efficient missionary efforts, seems suspended on the degree in which they may be encouraged in individuals and small circles. In the beginning, large missionary bodies were necessary to draw the attention of the public to the object. As supporting that attention, they are still, in a high degree, valuable. But now the missionary spirit is so fully diffused abroad, efforts more simple, less exposed to temptation, more friendly to spiritual-mindedness, and more generally diffused throughout the Christian church, seem necessary in order to carry forward the work to completion."

"It has been often urged, that the meetings of vast missionary bodies impart a degree of vigor to the whole, which compensates for all their disadvantages. But these social missionary circles would possess their advantages without their injurious effects. It is not necessary that the ministers of a whole kingdom should meet in one town, in order to enjoy the sweetness of Christian fellowship. To draw the eyes of a whole kingdom on all that ought to be said or done, in deep humility of mind, can scarcely be friendly to holiness. The length and expense of the journeys, the interruption of incumbent duties at home, added to the effect on the mind of this public exposure, for perhaps months afterwards, must be deeply felt by many. Add to this, the

gratulatory addresses to each other, while there may be cause for the deepest mourning before God, on account of the want of success, with the feelings these may possibly excite; and it will be seen, that the advantages are often dearly purchased by the evil effects produced on the spirit of the mind."

"But it requires little foresight to discern, that if missionary efforts should increase in the degree in which it is requisite, *it will be altogether impossible* that they should be restrained to one medium of direction, in each denomination. Those most thoroughly acquainted with India, are convinced that the missionary efforts now made there ought to be increased in a *tenfold* degree; and that this might be done by every denomination with the greatest advantage to the general missionary cause. But when the apparatus is already so cumbrous, through the vast size of the body, and when that body is so much in danger, from its size, of degenerating into a secular temper and spirit, what would be the effect were its revenues and its concerns increased in a tenfold degree? Would it not become so unwieldy as ultimately to fall with its own weight? Must it not ultimately divide itself into a number of bodies, to preserve this great cause from halting in its progress, if not from decay?

"But there is another consideration, if possible, far more serious, which is, that missionary efforts in Britain *will never increase* in a tenfold degree, while every effort must thus pass through only one medium in each denomination. This

seems forbidden, by the very nature of things. Would all the efforts which distinguished apostolic times have been made, had it been first necessary to go up to Jerusalem, to obtain the sanction and direction even of the apostles? Would the almost innumerable missionary efforts, which so effectually spread the gospel afterwards, ever have been made, had it been necessary that every one of them should have been previously placed under the direction of one body? It would have been impossible."

"Further, if the hope of success under the Divine aid, be so much suspended on the holy temper and disposition of those through whom the fruits of zeal and love are applied to the heathen; and if they have hindrances to a steady spiritual course, which were unknown to Christians in primitive times, *a holy intercourse* with them on the part of brethren at home, seems highly necessary, in order to preserve in their minds the spirit of holiness in full vigor. The raising of money is comparatively a small thing. In many cases a missionary might perhaps support himself; but to every missionary, the love, the confidence of his brethren at home, are far more valuable than the money they send him. Nothing, besides, can maintain that *unity of heart* which will enable him to communicate to them his hopes, his fears, his joys, and sorrows; and to derive from them in return, that 'comfort of love, that fellowship of the spirit,' which, next to the Divine aid, will prove his greatest support and encouragement in his arduous work. If to maintain this holy intercourse be difficult to a

large body, who have a great number of missionaries, it is by no means the less necessary. The loss of nearly all missionary fruit may be the price paid for the neglect of this important duty.

"It should not be forgotten, however, that if this mutual intercourse between brethren engaged in missions, be not decidedly of a holy nature, it will be *injurious to holiness*. Such, indeed, is its influence, that, should it not tend to advance him in the divine life, painful as it would be, it would be better for him could he bear his burdens alone, and maintain intercourse only with his Bible and his Redeemer at a throne of grace.

"Seeing then that success can be expected from God alone, that it can be expected only in the path of holiness, and that such hindrances beset this narrow path on the right and on the left, it is important that these things should be carefully weighed by all connected with missions. To impute blame to any one would be exceedingly wrong. Those imperfections which have been mentioned relative to missions, are found, in a far greater degree, in the common course of worldly affairs; and to suppose that no remains of a carnal spirit should ever appear in the conduct of imperfect men, is unreasonable. Yet while they furnish no just occasion of triumph to the enemies of religion, or of discouragement to its friends, the word of Christ calls upon us to cleanse ourselves from *all* sin, and to perfect holiness in the fear of the Lord. When the enemies of the Redeemer are exulting in the

vain hope that his kingdom will never come in India, it becomes those who love him to inquire, why its coming is so long delayed, and why so small a degree of success has hitherto been granted to the most strenuous efforts and the most earnest supplications. This may be owing to the sovereign will of the God of missions, who 'will hasten the work in ITS *time;*' but it cannot be unwise to inquire in what way he authorizes us to expect the blessing. And should this be found to be the cultivation of a degree of holiness superior to any thing we have yet attained, the prize is glorious; let us urge upon ourselves the necessity of this course, by every motive that can influence us as men, and as Christians. If this be the sure way to please him in conducting missions, what have we to do but to realize it without delay? Can we hear the cries of the heathen world, the bitter taunts of those who are enemies to the cross of Christ, and behold the liberality and zeal with which the friends of the Redeemer seek to forward this glorious work, without determining to lay aside every weight, and laboring to perfect holiness in the fear of the Lord? Has he not declared, Ezek. 36: 37, that 'for all he has promised of this nature, he will be INQUIRED OF by the house of Israel to do it for them?' And in our doing this, who can say how soon God may be pleased to pour out such a blessing on the attempts made to spread his gospel in India, that there shall be scarcely room to receive it?"

THE END.

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